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# 'Hitherto-Henceforth' Is Subject Of Bates' Address

**PRESIDENT'S ADDRESS**  
**SOUTHERN BAPTIST CONVENTION**  
Philadelphia, Pa. — June 6-8, 1972  
By Carl E. Bates

We meet today as our people have met for one hundred twenty-five times since 1845. As we do so, we come in the consciousness that we are living in a gap between the world that is and the world that ought to be — the real world versus the ideal world. This is our life and it is no longer a secret that, for some, living in this gap has proved to be "almost too much."

The hope that burned so brightly in our hearts has flickered and almost died. Our numerical growth, which for so long set us back to our posts with new resolve, has lost its magic for many. There is discouragement, rumblings of division, and, worst of all, disillusionment with the ministry which issues in desertion and defection in ever-increasing numbers.

If I have learned anything during the past two years, it is this: Our churches are in trouble. This has come as no surprise for we have been

in trouble for 127 years. David Haney puts it so well in his recent book, *Renew My Church*, (Zondervan). He says, "Jesus promised those who would follow Him only three things: they would be absurdly happy, entirely fearless, and always in trouble." Until recently, we qualified on all three counts. We are still in trouble. We are no longer entirely fearless — we are not absurdly happy. Our trouble is a new kind of trouble in a new kind of age. This is not to say that we have outgrown our "old trouble"

Professor Walter Shurden has written what, in my judgment, is one of the finest little books in our history "about our history." Its title is *A Silent People* (Broadman). It

offers penetrating insight into the controversies that have shaped Southern Baptists. While I was reading it, I could not get out of my mind a story Colin Morris told out of his mis-

sionary experience in Zambia. They found a native dead of starvation not a hundred yards from the missionary compound. An autopsy revealed that  
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## The Baptist Record

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## Convention Makes Plans For Enlargement And Evangelism

By Bryant M. Cummings  
State Chairman  
Sunday School  
Enlargement Campaign

During the Mississippi Baptist Convention, meeting in November 1971, an endorsement and approval of a recommended two year program for Mississippi Baptists was adopted.

Following the Convention approval of a state-wide plan for 1972 and 1973, we are now seeing the realization of these plans as they pick up motion and action in many of our local churches and associations throughout the state.

The two year plan, adopted by Mississippi Baptists, involves the year 1972 as a year of Sunday School enlargement — improvement.

The climax of this 1972 emphasis will come during the months of August, September and October.

The month of August will be recognized as a time of a state-wide "People Search" or a "Survey" or a "Cen-

sus" in the local churches and associations.

Mississippi Baptists will be out for the searching of potential prospects.

The month of September will be a time in the local churches of either a Pastor - Led Enlargement - Improvement Campaign or a Director - Led Enlargement - Improvement Campaign.

Many local churches will be involved with their pastors in night sessions as they relate the Bible teaching program to the total church organization. The month of October will be a period of Sunday School training.

This emphasis will take place at either associational wide central or group training schools or local churches will be providing their own local training schools.

The theme for 1972 across Mississippi is "The Spirit of '72 — Enlargement Now!" This is year one or phase 1 of our two year state wide emphasis.

The year of 1973 in Mississippi will be year two or phase two of our recommended program. 1973 will be known throughout Mississippi as a "year of evangelism".

Rev. Roy Collum, secretary of the Evangelism department of our Convention, (Continued On Page 2)

## Graham Favors Court Rehear 'School Prayer'

BIRMINGHAM, Ala. (RNS)—Evangelist Billy Graham said here that he now feels a re-hearing of the school prayer issue before the U. S. Supreme Court would be preferable to attempts to pass a "Prayer Amendment" to the Constitution.

At a press conference held in conjunction with his week-long crusade here, the famed evangelist commented that although he had previously favored the amendment, he had "some concrete reason to believe (school prayer) would be received differently" by the High Court at a re-hearing.

He said that Sen. Sam Ervin (D-N.C.), whom he described as "one of the best Constitutional lawyers" in the U. S., and others had advised that a re-hearing would be preferable to attempting to "tamper with" the Constitution.

If the Court did not reverse or clarify its 1963 ruling, Mr. Graham said, he would return to his original position and might even lead a march on Washington, which he said would be "the largest of such marches." Most Americans, he held, favor prayer in the public school.

When prayer was taken from the public schools, rebellion entered, the evangelist asserted.

Commenting on President Nixon's May 8 speech on Vietnam, when he announced the mining of Haiphong Harbor, Mr. Graham said the President had also made "gigantic concessions" which went "as far as you could get even Sen. McGovern to go if he were President."

He speculated that North Vietnam is paying much more attention to the concessions than to the military action, adding that the war has been going on "far too long" and that President Nixon wants it to end more than anyone else.

## First Acteens Conference Is Set For Glorieta Assembly

The first national gathering for Acteens will open with an Olympics-style wide-angle world view and zoom into focus on personal development.

The National Acteens Conference, for girls age 12-17, will be held at the Glorieta Baptist Assembly, New Mexico, July 13-19, concurrently with the Woman's Missionary Union Conference.

The opening Thursday evening ses-

sion will say "Yokoso" (welcome in Japanese) to the hundreds of teenagers expected to attend. An Olympics-style ceremony of nations will salute Southern Baptist missions around the world.

Star of the evening will be figure skater Janet Lynn, bronze medalist in the 1972 Olympics.

Friday's theme will be "Building Bridges or Barriers," featuring the  
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Acteens directors from nine states gathered in Birmingham at WMU headquarters to plan the first national Acteens conference urge 12-17-year-old girls to come to Glorieta July 13-19 to "Let God Happen." Evelyn Tully, national Acteens director, is front row, center. Oneta Gentry, editor of *Accent* and other Acteens materials, is second from left, back row. Mississippi's Acteens director, Kaye Johnson, is pictured back row, first person on right.

## Westmoreland Preaches At SBC On 'Freedom Under The Yoke'

**Convention Sermon**  
**Southern Baptist Convention**  
Philadelphia, Pa., June 6-8, 1972  
by Hermond Westmoreland

TEXT: "Come unto me all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy and my burden is light."

Matthew 11:28-30

We live in a restless world. It has never been more evident than it is now as we near the end of the twentieth century. The cry goes up from the millions of earth, "Oh where may rest be found?" It is the deepest longing of the human heart to be able to find rest, peace and contentment. It is also God's desire for each one of us. How often it is spoken of in his word that we may "enter into his rest." How many of us would exclaim with Augustine, the early Christian father:

"Thou, God hast created us into

thyself;

Hence our heart is restless until it rests in thee."

Jesus stood one day in the midst of toiling, laboring, burdened and restless humanity and issued his most gracious invitation to all mankind. His words are a benediction to tired and weary pilgrims along life's highway.

"Come unto me all ye that labor and are heavy laden and I will give you rest."

His words have come ringing down the ages to meet humanity at its point of deepest need. His invitation has been written into Handel's glorious "Messiah." It has been trans-

lated into beautiful sculpture by Thorvaldsen's supreme work, "The Appealing Christ" which stands above the altar of the Church of Our Lady in Copenhagen, Denmark. No sublimer words have ever been spoken than these pleading and haunting words uttered by our blessed Saviour. Well does Keim term this passage "the pearl of the sayings of Jesus." Let us consider anew this universal invitation of Christ.

I. The Universal Invitation.

"Come unto me."

Let us notice by whom the invitation is extended. The beauty and the graciousness of the words depend on the sovereign right he had to utter

them. We must notice carefully the words of verse 27 which precede the invitation. "All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him." Here is the greatest claim Jesus ever made, the claim which is central to our Christian faith. It is the claim that He alone can reveal God to men. If you would see God look at Christ. He came not to reveal that he is like God, but rather to reveal what God is like. He is the supreme interpreter of God to men since he came to us from "the bosom of the Father" (Jn. 1:18). It is the same claim of Jn. 14:9 "He that hath seen me hath seen the Father." Such a claim coming from any other source would have been arrogant and unendurable. No human teacher such as Socrates, Plato, Aristotle, Seneca, Kant, or Shakespeare would ever have dared to make such a claim. But coming from Jesus they strike a note of deep response. The one thing which he offered was him-

self. "Come unto me and to me alone" and I will reveal to you the very nature and being of God. Such a revelation will not be found in organizations, in institutions, in dogmas or in creeds. God has revealed himself fully and finally in the person of his Son. In sheer compassion and gracious love he invites: "Come to me, follow me, learn from me, yoke up

with me, abide in me, go with me."

How personal and individual is his invitation.

It is an invitation to "all" mankind. He sets no limits around that blessed "all". None are excluded. Not merely to a few favored people, not merely to the chosen people of his day but his invitation extends  
(Continued On Page 2)

## Dr. Hudgins Back At Work "Feeling Fine" -- No Evidence Of Heart Damage

Dr. W. Douglas Hudgins, executive secretary-treasurer of the Mississippi Baptist Convention Board, was dismissed from Baptist Hospital Thursday of last week following a series of tests, and returned to his home in the city.

Dr. Hudgins was carried to the hospital on Monday night, May 22 for observation following a heart "flurry" he experienced while in his yard late that afternoon.

He was temporarily dismissed from the hospital on Wednesday of that week to return home for "complete" rest and to be re-admitted to the hospital on Monday of last week for further tests.

He returned to his office Monday of this week for a short time and  
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Nixons Worship With Russian Baptists

MOSCOW — President and Mrs. Nixon leave Moscow Baptist church after attending worship services. The sign over the door reads, "All-Union Moscow Council of the Community of Evangelical Christian Baptists." The Nixons listened to an abbreviated service in the church, which is in the headquarters building of the National

Baptist Church. After the Orthodox, it is the second largest church in Russia. It has been estimated that there are somewhere between 500,000 and several million practicing Baptists in the Soviet Union, although the statistics are unreliable — (RNS Photo).

## President, Mrs. Nixon Worship In Moscow's Only Baptist Church

By David E. Kucharsky  
Religious News Service Correspondent  
MOSCOW (RNS) — President and Mrs. Nixon took leave of their summit conference hosts to worship at a Trinity Sunday service in Moscow's only Protestant church.

They heard a sermon on a Biblical passage which outlined spiritual qualities that "against such there is no law."

More than 1,000 persons crowded into the church. Hundreds of others were turned away and stood in the street nearby in the rain.

The Rev. Alexei M. Bichkov, 44, who only last December was named general secretary of the All-Union Council of Evangelical Christians-Baptists, paused during the service to welcome the Nixons. The congregation stood during the welcome.

"We cordially greet our esteemed guest," said Mr. Bichkov, "on the very Sunday when the Christians of our country celebrate the descent of The Holy Spirit."

The reference was to the miraculous day of Pentecost, a phenomenon recorded in Acts, chapter 2.

He noted that his denomination — which is normally referred to as "Baptist" but is actually a merger of several Protestant groups — had established good relationships with Baptists and other religious bodies in the United States.

He added: "We as Christians put in our prayers all that promotes peace and friendship among nations, establishes social justice, secures national liberty and economic progress in all countries, and we testify that God was in Christ reconciling the

world to Himself," a reference to Second Corinthians.

The church was festooned with lilacs and birch branches. Clusters of hydrangea and tulips stood before the ornate wooden pulpit.

The Nixons were accompanied by Herbert Klein, communications adviser to the President, and an interpreter who gave them a simultaneous translation of all that was being said and sung.

They sat in the second-row next to the center aisle.

They stayed for the initial half-hour of the first of three two-hour services held in the church each Sunday. (Weeknight services are held on Tuesday and Saturday.)

A 10-minute sermon by the Rev. Ilya G. Ivanov, 74-year-old president  
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# Westmoreland Preaches At SBC On 'Freedom Under The Yoke'

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across the ages and speaks to every generation. As Jesus looked at the people of his day he saw those who were actively engaged in labor and toil. At the very moment when he uttered the words he could perhaps see farmers returning from their fields, fishermen cleaning their nets, women returning from the marketplace or from the well, shopkeepers, shepherds, a multitude of toiling, struggling humanity. They were not only laboring for a livelihood, but he saw beneath the exterior to the inner struggle, to those who were searching for a better way of life, to those who were desperately seeking for God, to the many who were searching hopelessly for truth and meaning in life and who were finding their efforts futile. They were exhausted by the struggle, staggering beneath life's heavy load, driven to weariness and despair.

But he also witnessed those who were "heavy laden." He was concerned for those who were enduring countless burdens placed upon them. They were a conquered people and the endless burden of taxation and humiliating servitude rested upon them like a galling yoke. They were taxed mercilessly to provide the luxuries of Rome. Their religion also had become preeminently a matter of imposed burdens. There were endless rules and regulations, restraints and rituals, observances and prohibitions which made their lives miserable and wretched. Jesus referred to such impositions when he uttered those scathing words regarding the religious leaders of that day, "they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers" (Mt. 23:4).

Beyond the toiling, burdened multitude of that far off day he saw in vision the multitudes of earth who in every generation would find life harsh and intolerable and who in endless variety, sometimes mixed with tragedy, would listen to his gracious words of invitation. They apply to all who are sad in heart, to all who have burdens to bear, tasks to perform, problems to solve, promises to keep. Wherever humanity is seeking after peace, contentment, joy and rest his words are eternally contemporary.

II. The gracious offer. "Take my yoke upon you and learn of me." He wills to share his yoke with us. The yoke was a common Jewish metaphor for discipline or obligation, especially in reference to the service of the law. They spoke of the "yoke of the kingdom" and the "yoke of the law." It was also a word used by the rabbis for schooling. To enter their school one must submit to the yoke of their instruction. It was a call to commitment. Jesus was familiar with the word. He had made yokes and plows in the carpenter's shop in Nazareth. William Barclay suggests that he may well have made the best yokes in all of Galilee, that perhaps the sign which hung above the door of his shop was that of a yoke bearing the inscription, "My yokes fit well." He offers his yoke in exchange for the burdensome yoke of the law under which their spirits were chafing. He proposes to give relief, not by removing the yoke and the burden, but by an exchange of yokes and burdens. As George Buttrick has so well said in the Interpreter's Bible:

"For the burden of the law . . . he offers his law of worship and love; for the yoke of selfish pride . . . he offers the yoke of meek obedience and lowliness of heart; for the load of 'uncharted freedom' . . . he offers his freedom, the freedom of dutiful sons of God the Father; for the burden of sin, he offers the joy of sins forgiven and the power of an endless life."

Jesus took both "yoke" and "cross," symbols that were revolting to many of his hearers, and transformed them into life-giving symbols of service and love. "Take my yoke" he bids us but "take up your cross" he commands us. We cannot bear his cross but we are invited to wear his yoke, the yoke which he offers to us if we will voluntarily receive it.

He offers also the privileges of enrolling in his school. "Learn of me" which may be literally translated "learn from me" is his invitation to discipline under his yoke. The words "discipline" and "discipline" are closely related. He calls for commitment and discipline if we are to be his followers. We are to learn from him as origin and goal of all truth. We are to learn from him through constant communion with him. Life must have its mastery and the nature of that bondage will determine the character and ideals of one's life. We live in a day when the human heart rebels against discipline of any description. Many clamor for the abolition of all laws, all restraints. Man parrots the word "freedom" every time his so-called liberty is threatened. He wants to live an unfettered life, free from all discipline and restraint free to "do his own thing" regardless of the consequences to himself and to others. His theme song is "don't fence me in." But the undisciplined life is doomed. Man

must have a bondage if humanity is to survive. And the closer the bondage the freer life will become. "The care-free life is never free from care" (Buttrick). The only freedom worth having is the freedom which Christ offers. It is freedom under his yoke and under his divine discipline.

"If the Son shall make you free, you shall be free indeed" (Jn. 8:36). It is the "liberty wherewith Christ hath made us free" (Gal. 5:1). Well does Paul warn us "Be not entangled again with the yoke of bondage."

"Make me a captive Lord And then I shall be free; For me to render up my sword And I shall conqueror be."

## III. The Glorious Promise

"I will give you rest." . . . What is this boon which is first given but which also may be found? The word used by our Lord does not mean idleness, nor slackness, nor exemption from toil. Literally he declares "I will refresh you." It is the rest of faith which may only be found under the yoke. It contains peace,

happiness, joy and freedom. It is not the result of a ceaseless quest but the sure and silent issue of a relationship. It means the forgiveness of sin, the removal of the guilt and the power of the broken sin. It is the cause of all unrest, the poison which has fevered every life, the root of all weariness and weakness which robs life of peace and happiness. It is the rest which the world cannot give and which wealth cannot buy. It is immediate and can only be received by faith in him "on whom the Lord hath laid the iniquity of us all" (Isa. 53:6). But he speaks also of the rest which may be found. It is progressive, a continuous revelation, the rest that results from obedience. We find it as though it were a blessed discovery on our part, yet the finding is caused by his giving. It does not exist apart from the giving of himself. It comes quietly and gently, stealing its way into our souls as we go about our daily lives. It is the rest of finding God and following his blessed will.

Other philosophies which are the products of the mind of man declare "follow us and you will find restlessness." We have only to witness the feverish motions of our time, the fierce rush of competition, the disturbing forebodings of anxiety, the constant craving for sensations, the heated and consuming haste of our day to realize that we live in a restless world. "Oh where may rest be found?" is the cry of anguish that goes up from the feverish lips of humanity. Does the modern church provide the answer? If we are honest we must answer that peace and rest are about the last graces to be found in organized religion. Rather we find so often anxiety, uncertainty, bickering, controversy, ceaseless activity and a general air of restlessness which seems to be prevalent among ministers and laity in our modern day churches. Not in wealth, in honours, in worldly ease, not in culture or literature; not in arts or in science do we find the rest for which our hearts are seeking. There is no rest for the heart of man apart from Jesus Christ. He still invites "Commit your life to me and you will find rest, the rest that comes from a new relationship with God."

Henry Drummond tells of two artists who attempted to paint a picture to illustrate each one's conception of rest. The first chose for his scene a still, lone lake among the far off mountains. The second threw on his canvass a thundering waterfall, with a fragile birch tree bending over the foam; at the fork of a branch, almost wet with the cataract's spray, a robin sat, on its nest. The first was only stagnation; the latter was a picture of rest. For in rest there are always two elements — tranquillity and energy; silence and turbulence; creation and destruction; fearlessness and fearfulness. This was in Christ.

IV. The Great Paradox — "My yoke is easy; my burden is light." Jesus anticipated a protest from his hearers as many would be prone to inquire. "Is it not true that the Christian life is a hard life, much more difficult than any other way of life?" His answer sounds paradoxical. How could he describe the demands and claims of his teachings with such descriptive words as "easy" and "light"? History reveals the Christian life as a difficult one. It was not easy for Jesus. He lived life under the yoke. He knew the meaning of the burden. He warned his followers to "count the cost" of discipleship. Wherein is his yoke "easy" and his burden "light"? The word "easy" means literally "kindly," "well-fitting." The word "light" means easy to bear. Many would question such claims. Burdens are placed on us in his school. The Christian life is beset with intellectual burdens. The assumptions of our Christian faith make heavy demands on us. "Who is Christ? What is his relationship to God?" As individuals we are commanded to accept by faith the miracle of the incarnation, the mystery of the atonement, the fact of his resurrection. We are challenged by his teachings that call for repentance and faith; for regeneration and

righteousness; for forgiveness and humility. We are confronted with the principle of non-resistance, with the command to love our enemies, with the injunction that we practice charity toward all. If we take Christ seriously how could we possibly find his yoke "easy" and his burden "light"? The world often thinks his yoke galling, his burden irksome and repelling.

Three considerations we must ponder if we are to understand the meaning of his words. First, we must consider the harsh alternative to his way of life. Suppose we reject him and his claims and refuse to live by the truths which he taught and by the principles for which he lived. To follow our own way means that we are forced to accept the kind of a soul which follows such rejection. If we refuse to practice the Christian ideals for life then life may become selfish, covetous, ruthless and mercenary. If we refuse to forgive and practice the principle of love and goodwill toward others, then life may become narrow, provincial and devoid of all compassion. Walking in our own way we find that often we must choose to batter and buffet our way through life until we become calloused and embittered by the battles of life. How many have discovered that "the way of the transgressor is hard"? That in reality it is always hard to do wrong and easy to do that which is right?

Furthermore it is easy to assume the yoke since he places himself in the yoke beside us. He does not impose the burden, he only shares his burden with us. The yoke usually consisted of a crosspiece with two bows or loops. He will be found in the yoke alongside of us bearing the heavier part of the burden. He took the weight of it upon himself before he ever shared it with us. As we share his yoke of fellowship and service we realize the strength and guidance of his Spirit, the blessed "paraclete," the great burden-bearer who stands beside us to help. We become truly "laborers together with God." Our modern hymn writer declares "Jesus took my burden and left me with song." Better still are the words of an ancient teacher who declared, "My burden has become my song." The yoke is not a burden but rather a device placed about the neck and shoulders enabling the wearer to lift a burden. Under his yoke and sharing his burden we say with Bernard of Clairvaux:

"Oh blessed burden that makes all burdens light! Oh, blessed yoke that bears the burden of the world! There is a legend that the birds at first had no wings and that they rebelled when wings were first given them because the wings seemed to be a burden; but when they accepted them, the burden lifted them to the sky. So it is with us when we accept the tasks and duties which Christ places upon us, only to discover that weights become wings; loads become lifts; duty becomes delight; and service becomes song."

And finally, we say with Matthew Henry that his yoke is easy because he lines that yoke with love. Given in love and carried in love such a burden is always light. "All things are

light to love" we are reminded by Augustine and how true that saying is in the experience of Christ's followers today. "For to love God is to keep his commands; and they are not burdensome, because every child of God is victor over the godless world" (1 Jn. 5:3 NEB). Who would ever forget the beautiful story of the love affair between Jacob and Rachel? Down in Mesopotamia, where he labored for his uncle Laban, he met her at the well and purposed to make her his wife. After laboring for seven long years to win her as his wife he was deceived by Laban who gave him Leah instead. But Jacob was not to be denied. Fulfilling the further service required he was given the lovely Rachel and the words describing that relationship are meaningful indeed: "And Jacob served seven years for Rachel; and they seemed unto him but a few days, for the love he had to her" (Gen. 29:20).

Let us hear again the conditions that must be met if we are to respond to his gracious invitation and claim his glorious promise. We are to "come" to him for salvation and life; we are to "submit" to him as Saviour and Lord; we are to "follow" him in meaningful discipleship; we are to "learn" from him in closest fellowship; we are to "yoke up" with him in blessed partnership; we are to "abide" in him in vital relationship; we are to "go" with him in his purpose of world redemption.

It was in early December in 1959 when my wife and I went with our Danish friends to view the matchless work of the great sculptor Thorvaldsen in the Church of our Lady in Copenhagen. Snow and ice covered the earth. The day was cold and gray. In the dim light of the great cathedral we walked down the central aisle, glancing at the statues of the Apostles which stood looking down on us from both sides. We noted that Paul had replaced Judas. We were drawn toward the altar above which stood the towering statue of Christ. It was the artist's crowning achievement. Kneeling at the altar rail so that we might look into the eyes of the appealing Christ, we saw also his hands extended in gracious invitation. We could see the prints where the nails were driven. We could see the scar in his riven side. The words on the base of the statues were emblazoned in letters of gold:

"Komme Til Mig" One did not have to know the Danish language to translate the blessed invitation which in every language and to every soul says, "Come unto me . . . Let us come again to humble ourselves at altars far more personal and meaningful, let us put aside our futile boasting and our foolish pride and on bened knees in his presence inquire. "Lord, what would you have me to do?" (Acts 9:6) Annual Convention Sermon Southern Baptist Convention June 5-8, 1972 Philadelphia, Pennsylvania

Preached by E. Hermond Westmoreland, Minister-at-Large South Main Baptist Church Houston, Texas

## First National Acteens Conference Is Planned

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Bob Hunt family, missionaries in Taiwan.

Saturday evening Acteens will join the WMU Conference for a world missions fair. Acteens will cluster for a drama demonstration by Gary Shepherd and ethnic actors from the Baptist Neighborhood Center, Albuquerque.

Sunday morning will be a "Creation Celebration" featuring William Lawson, black Baptist pastor from Houston. Lawson will speak again in the evening session.

Thomas Starkes, Home Mission Board staffer, will lead a Christian examination of astrology, tying in with the 1973 Home Mission Graded Series emphasis.

Sunday evening Acteens will shop the "Vocational Marketplace" guided by Bill Estes, Baptist Sunday School Board vocational guidance expert, and other program personnel.

Monday a ham radio and telephone hookup will put Acteens in touch with missionaries in America and overseas. The communications emphasis will feature several missionaries in person.

Tuesday evening's "Patchwork of Life Styles" will feature western missionaries, language missionaries, and Indian Baptists.

Climax of the week will be Wednesday morning, when program personnel will jointly present the challenge,

"Let's Make Tomorrow Together."

Throughout the week NAC participants will get personal development hints from the professional charmers, Mrs. Charles Caldwell, Houston, author and modeling teacher; and Meme Drumwright, Bobbie Brooks fashion model who is homecoming queen at Baylor University.

Charles Petty, on the staff of the Texas Christian Life Commission, will confront girls daily with Christian reactions to world problems.

Becky Arnett, high school teacher from McLeansboro, Illinois, will be joined by Acteens in a daily incentive presentation of successful Acteens work.

The "New Humanities," a singing group from Cliff Temple, Dallas, will perform throughout the week.

Other features include a music festival and light show, an outdoor candlelight ceremony, a fashion presentation, prayer innovations, missionary get-togethers, discussions with speakers, tours of the Glorieta area, recreation, and creative expression workshops.

Because registrations can be accepted only as long as housing space is available, Acteens should write Glorieta for reservations immediately and should contact their state Acteens directors.

The Mississippi Acteens director is Miss Kaye Johnson, Box 530, Jackson, Ms. 39205.

## Dr. Hudgins Back At Work "Feeling Fine" — — —

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will extend his daily tasks until he resumes his usual schedule. He says he is "feeling fine."

Dr. Hudgins will refrain from any preaching or speaking engagements during June but will gradually resume these beginning July 1. His doctors said that his condition has been "stabilized" and that there had been no evidence of any "cardiac" damage. His case was never referred to by the doctors as a "heart-attack."



Ellisons To Serve As Foreign Missionaries.

Mr. and Mrs. Mike Ellison, members of First Baptist Church, Yazoo City, are shown at the Jackson Airport just before leaving for Jerusalem on June 1 for a nine-month tenure of service for the Foreign Mission Board. The church, Rev. James Yates, pastor "commissioned" the couple recently with Dr. Roy McGlamery, missionary on furlough from the Baptist Hospital as the speaker. Mr. Ellison is a retired employee of Mississippi Chemical Corp.

## Forum

### A Strange Doctrine

By John D. Freeman  
Nashville, Tennessee

The writer of the Adult Teacher, giving the International lesson for March 26, 1972, has some strange ideas about the church of God. Attention needs to be called to his declaration "The term 'body of Christ' cannot be limited to local organizations. To do so would misrepresent Paul's message and picture a grotesque creature having one head and many bodies of varying shapes."

The writer overlooked one little but very important word in I Corinthians 12:27, "Now you are the body of Christ." That little word is "de" which, according to Pickering's Comprehensive Lexicon of the Greek, means "But, therefore, indeed, truly, nevertheless, moreover." So, according to many worthy Greek scholars, Paul intended to emphasize the fact that the church in Corinth, in spite of its dissensions and divisions, its varying ideas about individual ministries, was the body of Christ and not a part of that body.

Paul, whose membership was evidently in the church in Rome, would naturally say, "We being many members are one body in Christ" (Romans 12:5). To the Corinthian church whose membership he did not share he wrote, "Now you are the body of Christ" or more accurately, "Now you are indeed the body of Christ."

The idea that claiming each assembly of the saints to be the body of Christ in its community is to present a grotesque picture harks back to the days of Alexander Campbell and John Henry Newman (Lectures on Justification, London, England 1840). It grows out of a failure to realize the difference between God's spiritual away on earth which includes every true believer and the organization which Jesus left as a model whose business it is to administer the affairs of that kingdom, — the Basileia versus the Ekklesia. To assert, therefore, that this creates a grotesque picture of the Sedeemer is a foolish as it would be to declare that the presence of the many ekklesia, or assemblies of freeholders in the Greco-Roman Empire, each a complete unit of that kingdom, would make a grotesque picture of the emperor. Just as he was the head of every such assembly, even so is Christ the head of every assembly of the redeemed here on earth.

Dr. Roy L. Johnson of Portland, Oregon, retired superintendent of missions for the Home Mission Board, has just published a small volume entitled Upon This Rock (811 N. W. 20th Avenue, Portland, Oregon, 97209) which presents a careful study of the fact that the local body of believers was never misconstrued to be only a part of the One Body of Christ here on earth, as some would call his kingdom. Dr. Johnson presents every scripture in which the misapplied word church appears, and shows clearly that every mention of the organization here on earth has reference to a local self-determining group as an institution.

As was true with baptizo which the English scholars refused to translate, so it is true with the word ekklesia for which another word was substitut-

ed, thus giving us kirk in Scotland, kirche in German, church in English. Crusaders felt that the name on the house of worship kuriakos must refer to the people who used the house, so the King James scholars rhade the substitution. Had assembly been used as William Kelly so well did in his new translation of Galatians, (Lef. 2:20, England, about 1870), the strange doctrines growing out of a misinterpretation of the Master's plan for redeemed people would never have arisen.

One cannot know the truth about the body of Christ on earth without careful study of the Greek word ekklesia, the term chosen under the guidance of the Holy Spirit. That title is the only one of the Lord's day which exactly presented the nature of his body on earth, its functions and its relationship to the Lord's extended sway on earth. Forget the foolish idea of a universal, invisible church on earth! Discover what the Word of God really presents!

The church without spot or wrinkle (Eph. 5:27) is being assembled in heaven by the Lord. The churches on earth are being assembled by me under the direction of the Holy Spirit. Not one of them was ever perfect. "The head over all to the church" (Eph. 1:22,23) definitely refers to the institution without regard to its location — every church!

Make a careful study of the title itself. Ekkalao is its base, the verb means call out, "call to one's self" (Sophocles); "to challenge or decoy" (Demosthenes). Ekklesia, an assembly in contradiction to agora a promiscuous gathering. Basileia, a kingdom, a governed realm in distinction from a tyrannical rule by a tyrant; an empire made up of various units. Wherever in the new testament the general sway of Christ is presented basileia is used. (See Matt. 3:2, 5:20, 6:33, Luke 1:20, John 3:5 etc.) One correct use of ekklesia is seen in Acts 7:38, the church in the wilderness, for that was a time of regular assembly by the wandering peoples. Over and over we find in Paul's writings, as well as elsewhere in the New Testament, the plural of church. It was more than one congregation was in the writer's mind. Certainly had there been in apostolic days any such strange doctrine as that expressed by the Sunday school lesson text in mind here, the writer would have used the term for which editors of the Church of Christ were clamoring fifty years ago, the Church of Christ, meaning thereby what the Bible calls the kingdom of Christ (or God) on earth!

For further study of this subject the reader is referred to Christ's Ekklesia by H. E. Dana; The Faith and Its Fulfillment by Dr. E. Y. Mullins; Doctrine of The Church in Ephesus, Southwestern Journal of Theology, October 1963; Baptist Churches Apostolical, Albert H. Newman; Baptist Doctrines, Charles A. Jenkins. (Any Baptist book store may supply these)—Nashville, Tennessee.

(Note: While this is a Forum type article, we are, because of its length, using it as a feature. Dr. Freeman is a widely known, retired, Southern Baptist leader, and was formerly editor of the Tennessee Baptist and Reflector. — Ed.)





### Springfield To Celebrate Centennial

Springfield Church, Scott County will observe its Centennial, Sunday, June 18. Dr. W. L. Compere, president of Clarke College, will be guest speaker for the morning service. Lunch will be served for all who attend. Afternoon service will consist of special singing and

short talks from former pastors and those full time Christian workers who have gone out from this church. "All those who have an interest in this church or community have a special invitation to be present," says Rev. Eric Hammarstrom, pastor.

## Baptists In Eastern Europe Are Spotlighted By Nixon's Visit

By C. E. Bryant

**EDITOR'S NOTE:** The visit of President and Mrs. Richard M. Nixon to the Baptist Church in Moscow has focused world attention on Baptists in the U.S.S.R. C. E. Bryant, director of publications, Baptist World Alliance, Washington, D. C., provides some background on Baptist life in Eastern Europe.

The Moscow Evening News once reported "a severe outbreak" of Baptist faith among Russian young people. And the official publication of the Communist youth organization has warned its atheist readers: "Baptists are particularly dangerous, for among them the laymen are also evangelists. Every Russian Baptist tries to win adherents to his faith."

Despite discouragement from the Communist government, Baptists of the U.S.S.R. continue to be a vital, growing group. As is true of all religious groups in the Soviet Union, the Baptist congregations can meet only on approval of the government and in halls made available to them by the government. Yet they report 5,000 Baptist churches in the U.S.S.R., with a total membership of 550,000. The total "Baptist family," counting children and sympathizers is estimated at about four million.

Visitors to Russia report finding crowds of 2,000 people in attendance at the church in Moscow, which has only 1,200 seats. No service they attended last less than two hours, many of them as long as three hours—and even then the people left reluctantly. There are three services each Sunday, and services also on Thursday and Saturday evenings. Similar reports come from the churches at Leningrad and Kiev, the other Russian cities frequently visited by tourists.

There are no Sunday schools in the churches, because the Soviet constitution reserves the right of education for the government. Yet one Baptist reported "Our homes are our Sunday schools and our grandmothers are our teachers." Young people are legally prohibited from joining the church before their eighteenth birthday.

But the Christian faith is contagious. Such faith confounds Communist leaders who had predicted that religion would disappear as older believers died and the young people were educated in atheism.

#### An Indigenous Movement

No Baptist missionaries have ever been sent to Russia. How then did Baptists get their start? The first Russian Baptist of record was Nikita Veronin, a merchant in Tiflis, who somehow secured a copy of the Bible. His study of the Scriptures brought him to convictions unlike those of the Russian church, and for a while he believed he was the only person in the world with such doctrine. But in 1867, Veronin met a Lithuanian immigrant, Martin Kalweit, with whom he discussed his odd beliefs. "Oh, you are not alone," Kalweit told him. "You are a Baptist. There are thousands of people like you." Veronin was overjoyed, and started witnessing to his friends. After securing baptism at the hands of Kalweit on August 20, 1867, he set up a small church in Tiflis and called it "Baptist."

There was a similar development in St. Petersburg, at that time the capital of the Russian Empire (now Leningrad), and those converts, who carried the name of "Evangelical Christians," started evangelizing Russia from the North while the Veronin converts worked toward the center of Russia from the South.

Russian Baptists and certain other evangelicals are organized in a national association known as All-Union Council of Evangelical Christians-Baptists. Ilya Ivanov, a senior pastor of the church in Moscow, is president. Alexei Bichkov, a representative of the younger generation (born 1928), is secretary. The All-Union Council is a member of the Baptist World Alliance. There is also an "unregistered" group of Baptists, which

does not hold membership in the All-Union Council.

#### In Other Communist Countries

Baptists are strong also in other Communist countries. Romanian Baptists number over 120,000. East German Baptists number 24,000. The 20,000 Baptists in Hungary have a strong Baptist union and seminary. Polish Baptists, numbering 2,500, have finished, with financial help from other Baptists of the world, the construction of a fine chapel and a building housing the Baptist seminary and Baptist Union offices in the center of Warsaw. Yugoslav Baptists (3,700)

operate a seminary at Novi Sad. Baptists are active also in Czechoslovakia (14,200) and Bulgaria (700).

Baptist people in these and other countries meet privately in their homes when their numbers are small or public services are restricted. A police officer told a Baptist pastor in one Communist country: "I believe you are happy, when one of your members dies, because his funeral gives you opportunity to preach in public."

The Communist system has, without question, placed many restrictions and obstacles on the practice of all Christian faiths. But it has not uprooted it, because Christian faith cannot be eradicated by imprisonment, discrimination and ridicule. Even as their difficulties have increased the Baptists of Communist countries have found new ways to bear their witness.

Testimony to the vigor of the Baptist witness comes in the published administration of a Russian Supreme Court Justice that open opposition to religion has proved both frustrating and futile. Harassment and harsh sentences have only "increased" what he calls the people's "religious prejudices." And he cites that in cases where the state has exiled religious leaders to remote areas, "the exiles have lured residents of that area to their faith."

### "Win" School To Be Held At Mt. Helm In Jackson

A "WIN" School, a program dealing with emphasis on evangelism, will be held at the Mt. Helm Baptist Church, 309 East Church Street in Jackson June 18-22, according to the pastor, Dr. T. B. Brown. The word "WIN" stands for "Witness Involvement Now."

Leading the School will be Dr. John F. Havlik, associate in Division of Evangelism, and Dr. W. R. Grigg, associate in Department of Work With National Baptists, both of the Southern Baptist Home Mission Board, Atlanta.

Dr. Brown said that the school will be jointly sponsored by the church and the Department of Work With National Baptists of the Mississippi Baptist Convention Board, Rev. Richard Brogan, director.

Pastors and other church leaders in the Jackson area are invited, Dr. Brown said, and added that "WIN" can be the pastor's prime tool for leading his church members to take the gospel to lost people in their community. WIN provides spiritual motivation, on the spot training, and simple, Biblical materials to win people to Christ and church membership.

The school will begin each night at 7:00 o'clock.

#### Kissinger Reports

## Nixon Broached Plight Of Soviet Jews To Kremlin

By David E. Kucharsky

**Religious News Service Correspondent** KIEV, USSR (RNS) — The plight of Soviet Jewry was brought up by President Nixon during his summit conference with Soviet leaders in Moscow, but no disclosure has been made of their response.

"Soviet leaders are aware of our views on the problem," said Dr. Henry Kissinger, key aide to the President, during a post-summit news briefing held during a stopover in this capital city of the Ukraine.

Dr. Kissinger refused, however, to give any details of the discussion. He called it a "particularly difficult question" and an "internal problem" for Kremlin officials.

The President's adviser was reminded by reporters that he had said the President would raise the matter if he got the opportunity. "It was mentioned," he replied, but gave no hint what the Soviets said.

Jews around the world have been mounting a campaign in behalf of "prisoners of conscience" in the Soviet Union.

### Hospital Volunteers Put In 10,000 Hours

Mississippi Baptist Hospital's Auxiliary ladies put in 10,000 hours of volunteer work over the past year, according to Mrs. John Noel, president of the 216-member organization.

Mrs. Noel made the report at the organization's annual Awards Luncheon, which was held in the Gilfoyl building of the hospital complex.

The annual report also showed 221 churches served by the organization's telephone committee, 225 birthday gifts to patients, and 1,754 gifts delivered to new mothers in the hospital.

Candy Striper membership (teen-age volunteer workers) now stands at 113, and these volunteers chalked up a total of 5,456 service hours over the past year.

### President, Mrs. Nixon --

(Continued From Page 1)

of the All-Union Council, was taken from Galatians 5, verses 22 and 23.

The King James Version of the passage reads:

"But the fruit of the Spirit is love, peace, long-suffering, gentleness, goodness, faith, meekness, temperance, against such there is no law."

Mr. Ivanov, a distinguished white-haired man, who seemed unusually vigorous for his years, emphasized the qualities in his sermon. The last three, he said, are "sisters of the defense of human happiness."

The church is an ordinary-looking building located on a side street, a short drive from the Kremlin and not far from the Moscow River. The building whose exterior is a yellow-orange common to many others in Moscow, all houses offices of the All-Union Council.

The Nixons were greeted on arrival at the church by Mr. Bichkov and the Rev. Michael Zhidkov, also 44, who is pastor of the church and who officiated at the service. He is a vice-president of the All-Union Council and studied at Spurgeon College in London and at McMaster University, Hamilton, Ont., Canada.

Numerous Soviet and U. S. security men kept the street crowds at a distance.

Mrs. Nixon, who was wearing a green and white raincoat, was given a bunch of red and white carnations by one of the women of the church.

The President signed the church's guest book, noting that he was honored to attend.

A spokesman for the congregation said he believed that this was the first time in the 150 years of the church that a head of state had ever worshipped there.

The first hymn sung at the service was the tune, "All Hail the Power of Jesus' Name."

Most of the congregation appeared to be in their 30s and 40s. No children were seen during this service. Very few teenagers and very few old people were noted.

A choir led by a man had more than 80 voices and sang sacred Russian compositions. About two-thirds of the choir were women wearing white blouses. Male choir members wore black suits.

They sang from a loft in the balcony at the rear of the church.

#### Has 65-Pipe Organ

The church is equipped with a 64-pipe organ, but it was out of order on this unusual Sunday.

Prayers were offered and the congregation sang the familiar "What A Friend We Have in Jesus," with Mr. Nixon joining in.

Mr. Zhidkov explained to the congregation that because of their busy schedule the Presidential party had to leave early. "God bless you," he said in English. All stood as the Americans departed.

Immediately after the motorcade left, the security men departed and the crowd that had been standing in the rain poured into the sanctuary, jamming the aisles and whatever other space was available. It is a medium-sized church with high ceilings from which hang three large silver chandeliers. The walls are painted in a multi-color pattern.

In back of the pulpit is a window bearing the words, "God is Love."

There had been no public announcement that President and Mrs. Nixon would attend the service, but church leaders obviously had given some advance word to be prepared for such a possibility.

The building had been spruced up; paint and polish had been applied in the previous weeks.

The President and Mrs. Nixon presented to the church a pair of gifts—a covered crystal bowl and a Parker Pen bearing the President's signature.

The congregation gave the Nixons a specially made reproduction of an Ivanov painting of "Jesus at the Sea of Galilee" and a wall plaque of a girl holding a flower.

Neither the choir nor the congregation had enough songbooks. The books they did have seemed to be relatively new, but there were only enough for one to every six persons in the pews.

Photographers were barred from entering the church. Tass, the Soviet news agency, carried a six-paragraph account of the Nixons' visit to the church.

The church, originally built for a German congregation, now has about 5,000 members. It is one of about 5,000 Baptist congregations in the Soviet Union recognized by the government. They have a total of about 500,000 members, according to church officials.

Many others Christians were worshipping illegally without official government registration or recognition, including some congregations that have applied for registration and have been refused.

Experts estimate that the number of Protestant believers in the Soviet Union may run as high as 7 million. Some observers say there is currently a religious revival going on in the USSR.

The Moscow church reports that it had about 100 baptisms last year.

Thursday, June 8, 1972

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## Hitherto—Henceforth ---

(Continued From Page 1)

he had only a few leaves in his stomach and what appeared to be a ball of grass. Meanwhile, back at home, his sponsoring denomination was engaged in a bitter fight over what to do with the unused bread left over after communion. Professor Shurden's book points to a similar inanity in Southern Baptist history. Twice in the past ten years we have "fought the battle of Genesis" while men were dying in our own land, as well as in far-away places, with nothing more stable to comfort and sustain them than a wad of grass in their bellies and the dry leaves of humanism in their brains. And, if I am capable of intelligent observation, some of our brothers in the various State Conventions are devoting their time and energy in an attempt to engage our people once again in the "true church controversy" of a hundred years ago.

Lest anyone jump to conclusions here and accuse me of laying the groundwork for compromising our convictions, let me say unequivocally that it is not so. What I do say is this: If any member of this Convention and its affiliated churches is determined to have theological and ecclesiastical sameness, let him know at the outset that he has one of two choices: He must either join another denomination or deny the basic democratic principles for which our people have been known across the years. It is time to refresh our minds about our stubbornness in this respect.

We were not saved in groups. Each of us accepted the grace of God for himself. Our churches are made up of free sons of God. They are "free churches" and no organization, political or religious, dare infringe upon that freedom. I am aware of the argument: "If they want to join, let them conform!" Let me ask: "Who said they wanted to join in the first place?" Our churches have steadfastly refused to forfeit their freedom to interpret the Holy Scriptures for themselves in exchange for any creed devised thus far. Those who know our history know this but our emphasis upon the rights of the individual and our love for freedom make us highly vulnerable to the influence of those who stand ready to lead us over the scorched fields of the past.

What a tragedy it would be if future historians should report that even a small percentage of our pastors and laymen in this generation spent their time and energy fighting to preserve little zones of personal stability for themselves and forgot the cries of those with nothing but grass in their bellies. No one can honestly criticize any patriot who fights to save his cause, but if he does so to preserve his own stability and forgets those who have no chance for such stability he is, to say the least, a selfish warrior.

I indicated a moment ago that our trouble today is new both in kind and in degree. We are on the spot, so to speak, as we have not been in our history. Our inconsistencies and our irrelevancies are magnified out of all proportion by the anti-establishment criticism of our time. So, this adds to the strain upon our churches. This increases our tendency toward despair. It contributes to the breakdown of effective patterns of life among both clergy and laity. It produces discouragement and frustration. It also pressures us for honesty and repentance and I see this as the source of our hope.

I have come to a new appreciation for the "press" and its role in our continuing ministry as Southern Baptists. You have x-rayed our sham and punctured our pretense and revealed our hypocrisies. I hope you

will always be free and that you will never feel called upon to help us "cover up" our inconsistencies.

#### New Love and Appreciation

I have a new love and appreciation for our boards, agencies, and commissions. I allude to these so that I may share with you the hope of my heart for the future.

I believe we stand upon the threshold of our greatest era. Every organization of our Convention is earnestly engaged in honest effort to serve our people. It is my feeling, however, that the Evangelism Division of our Home Mission Board has brought us back to an approach that is calculated to literally transform the spirit of our churches. For thirty years I have been amused by those who periodically rediscovered Arthur Flake's Building a Standard Sunday School and either rewrote and published it or rushed into Convention circles crying, "Eureka!" But, Witness Involvement Now is more than building a great Sunday School; it is that house - to - house, person - to - person, day - by - day plan of the New Testament that kept the song in their hearts when their only meeting house was a cemetery and their only prospect early martyrdom if they remained faithful.

Already we are beginning to tap a reservoir of skills among our members which, under proper guidance, could lead to double our numerical strength in a few years. I have confidence that the impact of this program could conceivably lead to our sending into our world as many witnesses as we have active members in our churches.

Already, certain definite results are showing themselves.

#### THERE IS A CHANGE IN OUR SENSE OF VALUES.

THERE IS A CHANGE IN OUR REAL CONCERN. MORE BURDEN FOR THE LOST THAN EVER BEFORE.

THERE IS A NEW HUNGER FOR THE WORD OF GOD AND SOON WE WILL FIND WAYS IN OUR CHURCHES TO RELEASE OUR PASTORS TO STUDY AND SHARING OF ITS LIFE - GIVING TRUTHS.

MORE OF OUR PEOPLE ARE DETERMINED TO BECOME SOURCES OF SPIRITUAL POWER AND JOY.

This is my hope for my denomination. It lies not in our boasted numbers nor in our buildings and organizations. It is hope in Christ who goes before us by His Spirit seeking the lost. It is hope in the transformation that is sure to come to our churches as a result of our new interest in the lost. Already our hearts begin to "burn within us" because of that Presence whom we have joined in that path.

The words of a popular song ring in my heart today. They are these: "We've only just begun." What our fathers yearned for, we have realized because He who said He would—did! "Hitherto hath the Lord helped us" (I Samuel 7:12); Henceforth let us arise and go.

#### JERUSALEM —

Nearly 500 persons are enrolled in an Arabic-language Bible correspondence course featuring the life of Christ and the Acts of the Apostles, according to Ray G. Register Jr., missionary in Israel. Directed by the East Jerusalem Baptist Church, the course was begun following the 1967 Arab-Israeli conflict to reach Arabs in Israeli-occupied territory. Hundreds of tracts, New Testaments, and religious books have been distributed through the course, which is advertised in Arabic daily newspapers.



### Royal Ambassador Scholarship

William Carey College, and Clarke College, have entered into a Southern Baptist Convention wide promotion of providing Royal Ambassadors aid to outstanding Royal Ambassadors. Upon entering college, boys who have completed one or more Royal Ambassador Service Aide awards will be eligible for the scholarships. Each boy is encouraged to contact the college of his interest where more detailed information will be shared regarding the attainment of scholarship. Above Jay Chance, left, RA Department Director, Brotherhood Commission, SBC, and Paul Harrell, Jackson, Brotherhood Commission, Mississippi, discuss the scholarship plan. (Brotherhood Commission photo by Tim Fields)



# The Baptist Record

OFFICIAL JOURNAL OF THE MISSISSIPPI BAPTIST CONVENTION

## EDITORIAL

### Guest Editorial

## Violence Is Not The Only Sickness

Foy Valentine, Executive Secretary  
The Christian Life Commission of the  
Southern Baptist Convention

The Governor of Alabama, George C. Wallace, recently was gravely wounded. He may be tragically crippled for life. The awful violence perpetrated against him is the latest manifestation of an incredible sickness in our society. Every candidate for the presidency must wonder if he will be next. The violence itself is not the only sickness. A part of the real sickness is our combined weakness and stupidity which have so far kept us from acting decisively to put a stop to senseless violence.

Since Cain killed Abel in a fit of rage, the human race has known violence. In ancient times violence was expressed by political murders, torture, crucifixion, the killing of babies by exposure, genocidal wars, bulls copulating with

women in public arenas, the excruciating deaths of Christian martyrs, and multitudes of other such grotesque acts as have always beset our buzzing Babel.

Violence is alive and well in America today. It is perpetrated not only by guns. It is also child beating, saturation bombing, drunk drivers, crime, and the ever-present threat of Armageddon when the heavens and the earth will melt with fervent heat from the incredibly mad violence of nuclear war.

Following the assassinations of John F. Kennedy, Martin Luther King, Jr., and Robert F. Kennedy, a blue-ribbon Commission was appointed by President Lyndon B. Johnson to study violence and to make detailed recommendations. After all these years, however, what is there to show for their excellent work? Hand wringing, talk,

apathy, business as usual — and violence.

What causes violence? Psychologically, human beings are equipped with the ingenuity, brute strength, and adrenalin which make violence everlastingly possible in this kind of world. Technology and affluence make violence practicable on a heretofore unprecedented scale. War, national and international violence, conditions multitudes for further violence. The television industry's irresponsible, persistent, and perverse glorification of violence has conditioned tens of millions of people for gross violence. The movie industry, glorifying in a "Godfather morality," has pruriently placated the gawking public's interest in blood, torture, and violent death, and thereby has produced a populace well on its way to being as mired in degenerate violence as Rome was in its days of decline and fall.

Judges who habitually subvert justice and reduce the charges against drunk drivers so as to turn them loose again to wreak their violence on other innocent victims are daily, through the courts of the land and in the name of justice, making their contributions to violence. Legislators who refuse to provide funds for additional courts and improved prisons aggravate violence and cultivate a major seedbed of violence. Congressmen who will not vote for funds, and administrators who will not release funds already voted for safe highways do this bit for violence on the roads. Play guns, two-bit toys, and so-called games condone violence. Powerful lobbies that have fought off legislative efforts for effective handgun control play their part for violence. Moreover, a public that tolerates all this, and churches that can find no word from the Lord about all this, and churchmen who expend their energies hunting scapegoats and playing Christianity in the face of all this, bear the greatest burden of all.

What to do? What to do? Let us stop the senseless violence in the movies. Since the industry will not discipline itself, let decent citizens demand of their public servants decisive help in curbing such continued irresponsibility.

Let us stop the senseless violence on television. Since the industry will not discipline itself, let decent citizens unite in selective viewing and selective buying to reject their sickening menu of violence.

Let us stop the senseless violence of drunk driving, uncontrolled guns, and unchecked criminality. Concerned, involved, responsible Christian citizens can do this.

If our public servants refuse to act decisively, let us turn the rascals out and elect new and responsible representatives who will do so.

The sickness is not the violence alone. The sickness is also our combined weakness and stupidity which have so far kept even the people of God from thinking clearly and acting decisively to put a stop to this senseless violence. Christians know a better way.

## Explo-'72

Next week there will assemble in Dallas one of the largest gatherings of Christian young people and adult leaders that ever has assembled for a Christian conference on this continent. The goal has been announced as 100,000 in attendance.

This meeting is sponsored by the organization known as Campus Crusade for Christ. It is interdenominational and the program includes such leaders as Billy Graham.

The purpose of the meeting, according to the announcements, is to rally young Christians of this nation for a mighty evangelistic thrust. The plan is to so inspire and train those attending, and to lead them to such spiritual experiences, that they will fan across the world giving witness to Christ and seeking to lead people to accept Him as Lord and Saviour.

What is the Baptist attitude toward such a meeting? It varies. Many Baptists will be in attendance, while some others have questioned the participation of Baptists in such programs.

Our feelings concerning Explo '72 and similar programs are somewhat mixed. As is well known we have a conviction that Christian witness programs need to be centered in the church, and that winning of people to Christ needs to be closely tied to the church. Not that the church is a saviour or that church membership has anything to do with salvation, for it does not. Jesus Christ alone can save. Nevertheless, the Lord set up His church as His instrument for doing His work here on the earth and we have a conviction that witnessing should be church centered and those who are won to Christ should be led into church fellowship and activity. We believe that this is a New Testament principle, and that it must not be forgotten. At the same time, we thank God for any group which sincerely is seeking to bring people to a saving knowledge of Jesus Christ. Moreover, Campus Chris-

tian Crusade says that it definitely seeks to lead those who are won to Christ into church fellowship, although, of necessity, such an organization hardly could give emphasis to church truth as Baptists would do it.

We remember that our Lord said that those who are not against us are for us. Certainly, we Baptists believe that every person who is born again is our brother or sister in Christ. Furthermore, we rejoice when people diligently are seeking to lead people to a saving experience through faith in Jesus Christ, and when they seek to lead Christians to deeper spiritual experiences. Campus Christian Crusade evidently seeks to do both.

Perhaps God had to raise up groups like this because the churches were not doing as much as they could do in the field of witness. I well remember what the late Dr. Roland Q. Leavell used to say as he spoke to Southern Baptists concerning their responsibility in soul winning. He would remind us that if we failed to carry out the Lord's command as we should that God would get somebody else to do it. I would not say that Southern Baptists have failed in evangelism since they have made one of the finest records of any denomination of history. Nevertheless, they could have done much more, as could have every other denomination. Perhaps, because they have not done that "much more," God is having to use others.

We shall pray that Explo '72 will succeed in firing tens of thousands of young people for a positive and solidly Biblical witness for Jesus Christ. We also shall pray that they will teach their witnesses rightly to emphasize the place of the New Testament church in God's program. Finally, we shall pray that fires may be lighted in Dallas which will set some revival fires in our own Baptist churches across the nation.



## There Is A Key (Luke 24:47)

### EDUCATION... what's happening

If ignorance is bliss, why aren't more people happy?

How did Harvard University sift applications for its freshman class in 1971? (They accepted only 1,450 out of 7,800 applications).

Applications began coming in during November; the deadline was January 1. A folder was made up for each applicant, ultimately to contain his application, letters of recommendation, academic transcript, test scores, and the report from the alumnus who interviewed him. The 12-page application form included space for a short personal essay and a list of books the student had read during high school.

What did they look for? High school grades, test scores measuring verbal and mathematical aptitudes, scholastic achievement in three subjects (at least 7,000 of this year's applicants were fully qualified to succeed academically at Harvard). Other clues were important: student activities, athletic achievements, unusual hobbies, and the like.

After the folders were read and evaluated, the applications then were considered by the entire staff at all-day meetings throughout the month of March.

"The easiest way to choose our freshman class would have been to put their grades and test scores in the computer and take the 1,450 highest ones," said the director. "We could have saved lots of money that way, but it wouldn't be fair to the students, or to Harvard. We wouldn't have gotten any diversity at all, and its the 'mix' you get that makes a good class."

### Private Giving Reaches New High

According to the Council for Financial Aid to Education, private gifts to colleges and universities climbed to a new high of \$1.8 billion in 1970-71. During the previous reporting period, such giving had declined for the first time in a decade. New high was reached by virtue of increased giving by alumni (up 19.2%) and by "non-alumni individuals" (up 9.5%). Giving categories showing decreases were business corporations (5.7%), foundations (0.7%), religious denominations (0.7%), and miscellaneous donors (18.6%).

### On The MORAL SCENE...

Birth rates among low-income women declined so sharply in the late 1960's that they bore a million fewer children than they would have at the earlier rates, according to a study of Census Bureau data by Planned Parenthood-World Population, a major non-profit birth control organization. The study showed a narrowing of the historic divergence between the fertility rates of richer and poorer women. The number of babies born to the poorer group dropped nearly twice as fast — 32 fewer babies per thousand compared to 17 fewer among more affluent women.

(Community Nutrition Institute Weekly Report, March 30, 1972)

Roughly 1.5 million Americans of high-school age and 700,000 adults say they've tried heroin at least once, a broad new government survey indicates. The findings, released recently by the National Commission on Marijuana and Drug Abuse, also indicate: (1) 9.3 million Americans have tried hashish; (2) 4.7 million have tried LSD, peyote or mescaline; (3) 2.6 million have tried cocaine; and (4) 3.7 million have tried methamphetamines, or "speed," for non-medical purposes. The commission said it believes the survey to be the most comprehensive look ever taken at drug use in the United States. Earlier this year the commission released findings from the same survey which showed that 24 million Americans have tried marijuana at least once, and 8.3 million continue to use it. Government estimates of the total number of regular heroin users in the nation range from 300,000 to



### A Woman's World Reaches Far Beyond the Ironing Board

Wilda Fancher

Three times I have heard announced to me, "It's a boy." Surprisingly enough, I did not fall out with either doctor because he failed to announce a girl.

Boys have been fine with me, and now that I see James struggling for survival in our crowd of boys, I realize more fully that being the lone female has its advantages. This seems especially true when I hear him in a guy's room saying, as he lifts a tie from a hanger, "May I borrow my purple tie this week?" Last week I heard him tell one boy, "If you'll let me have my gasoline credit card back, I'll go get some gasoline and get my car washed."

The other day he said to me, "You know, I don't believe the boys appreciate the lawn mower — they keep leaving it out in the rain — they seem to wish it would rust or something." Fortunately, James holds his own with them. Like, rust notwithstanding, he always gets the lawn mower cranked for lawnmowing day, no matter which boy's turn it is.

Now that all the men in the family wear the same size sock, it's every pair of feet for itself. I gave up long ago trying to sort socks out by owners, so all socks go into a big box and only the boys know whose are which.

But, you know, before I wash the socks, while I am sorting the laundry, I can always tell which socks were worn by James — only those which are turned rightside out. All the rest are inside out, and I have to turn every single one of them (I'm one of those rightside-out washwomen).

The other morning while I was disciplining myself through this dirty work and came to the rightsideout socks, I thought, This is the difference between a boy and a man. When James takes his socks off, his thoughtfulness of my handling his dirty clothes causes him to turn them the way he knows I'll have to turn them if he doesn't.

It's maturity which moves a man's thoughts outside himself toward someone else. Turning clothes the right way for laundering is almost trivial until I think about all the monumental ways a Christian man is thoughtful of his wife.

Confucius might not say it, but I would daresay that the husband whose Christian maturity culminates itself in big things like marital fidelity began with something as trivial as rightsideout socks.

Unless his wife wanted them inside out for her laundry.

700,000. But commission chairman Raymond P. Shafer, in a statement accompanying the recent findings, said flatly, "Nobody knows how many addicts there are in this country." Shafer said the survey may actually underestimate the number of persons who have tried heroin or other drugs.

(The Billings Gazette, May 10, 1972)

## The Baptist Record

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## Allen's '72-'73 Pocket Commentary Is Off The Press

POINTS FOR EMPHASIS, 1972-73, by Clifton J. Allen, (Broadman, paper, 212 pp., \$1.50) This pocket commentary is widely used by members of adult Sunday School classes. Its convenient size and its concise but thorough treatment of the Bible lessons have helped make it perhaps the most popular annual commentary. (It is this commentary by Dr. Allen which is reproduced weekly in the Baptist Record.) The new paperback edition is a "Larger Type Edition" which will be helpful for readers who have difficulty with the traditional small type.

NEW AMERICAN STANDARD BIBLE CONCORDANCE TO THE OLD AND NEW TESTAMENTS (Regal, 115 pp., paper, \$2.95). The New American Standard Bible is one of the most accurate. Since many of its words are different, a concordance is needed for those who want to make serious study of it. This is not an exhaustive volume, but certainly will prove valuable.

THE POWER OF POSITIVE PREACHING TO THE LOST by John R. Bisagno (Broadman, 128 pp., \$3.50). Twelve simple hard-hitting revival sermons preached by one of the most dynamic and effective young preachers of the Southern Baptist Convention, or even of the nation. He deals with conversion, faith, judgment, hell and other subjects. The messages are presented as they were preached in revivals and to his own congregation.

THE GLORY OF GALATIANS by Fred Wood (Broadman, 147 pp., paper, \$2.95). An exposition of the book of Galatians. After an overview the author divides the book into an introduction; Paul's Defense of His Apostleship; The Heart of Paul's Message; Moral and Ethical Obligations and Conclusion. The discussion is full enough to make this a valuable volume both to the preacher and the lay leader. He shows that Paul vigorously defends his apostleship and emphasis the gospel as faith and freedom of life in Christ. He makes the letters speak to our modern day. The outlining is clear and the interpretation is fresh.

STUDYING ADULT LIFE AND WORK LESSONS, July-September, 1972, by Herschel H. Hobbs (Convention, paper, 128 pp., \$1.50) Expository treatment of each Life and Work lesson for this quarter.

MINISTERING TO THE YOUNG ADULT by Elmer L. Towns (Baker, paper, \$1.95, 125 pp.) A guide for the church's ministry to the young single adult.

SOURCEBOOK '72-'73 compiled by James V. Cartwright (Convention, 129 pp., paper) A digest of projects, plans, and curriculum units to be used by any or all of the organizations of the church.

PRESCHOOL SUNDAY SCHOOL PLAN BOOK, 1972-73, edited by Paul Jones (Convention Press, 48 pp., paper) Material that workers with preschoolers will need in planning the work for the Sunday school year, 1972-73.

ADULT SUNDAY SCHOOL PLAN BOOK, 1972-73 (Convention Press, 50 pp., paper) This book is designed to help the Adult department director carry out the functions included in his assignment.

LORD, COULD YOU MAKE IT A LITTLE BETTER? by Robert A. Raines (Word Books, 147 pp., \$4.95) This book is "a significant contribution to the art of honest communication." Through prayers, partly poetic in form, the author expresses who he is. It is a book of great depth, yet a book that will strike straight to the heart of the reader. The title is a phrase from the prayer-poem, "Middle-agers Are Beautiful."

HOW TO BE A CHRISTIAN IN AN UN-CHRISTIAN WORLD by Frits Ridenour (Gospel Light Publications, paper, 95c, 188 pp.) How can one design a practical, achievable Christian life-style in a secular society heavily influenced by atheistic views? "Paul's letter to the Colossians tells you how," says Mr. Ridenour. "The program was the same for Christians in first century Colosse."

YOU'RE STANDING ON MY FOOT by Howard Paris (Warner Press, paper, \$1.50, 64 pp.) Familiar, true-to-life incidents skillfully captured by a cartoonist. The book portrays the life-style of the Christian, the work of the local church, and the issues of the times about which Christians are concerned. The situations build up to a "too-true" punch line, more serious than funny.



# 101 Families At Rally For 'Campers On Mission'

By Tim Nicholas  
And Sandy Simmons

**LAND BETWEEN THE LAKES, Ky. (BP)** — Amid a setting enhanced by beautiful weather, the cheerful chirping of birds, and occasional glimpses of deer, 101 families gathered here for the first national rally of a newly organized group called "Campers On Mission."

The rally, held at the Rushing Creek Campground in the Land Between the Lakes on the Kentucky - Tennessee border, was sponsored by the Southern Baptist Home Mission Board and the Southern Baptist Sunday School Board.

Campers on Mission is a fellowship of campers who want to share their Christian faith. The 101 families present came from a growing membership of more than 5000 families.

Each family came here with its own style of camping, from pup tents to motor homes, from bologna sandwiches to steak dinners.

One common element is the vinyl C-O-M bumper sticker insignia which is a witness in itself. It is a fish signifying Christianity and a four-point star denoting creation and direction, in a circle symbolizing eternity. The words "Campers on Mission" are inscribed underneath the fish.

Each came with a desire to learn more effective ways to minister as campers. It's a growing fellowship because of the nature of its members and of camping itself.

One member from West Virginia was pitching horseshoes with a man from Alabama whom he had met at a campground near Disney World in Florida. The Alabamian told him about C-O-M and it sounded so good to him that he joined and brought his wife to the rally.

For the Ivey Adams family, one of the few who brought a tent, the rally was an experiment. Adams, child care director at Virginia Baptist Children's Home in Salem, brought his wife Dolly, and children — Martha, 14; Neal, 10; and Phillip, 15 months.

They drove 566 miles to the rally on their first camping trip together. Toward the end of the weekend Adams said the family venture was a success — now his wife will let him invest some money in camping equipment.

One young couple, David and Diana Milner from midwestern Missouri, came to get ideas for resort missions.

David, who plans to go to seminary, brought his guitar and led the campers in impromptu sing-alongs.

Don and Pattie Fletcher had found a swimming place on the lake for their two teenaged sons and had planned to do some reading on the gravel beach. Don ended up fishing while Pattie hunted for fossils which coated the area, left by an early ice age. Don found an arrowhead near his tackle box, and neither got around to doing any reading.

Though some sat immersed in the televisions they had brought, most campers took advantage of opportunities to talk with newly made friends or to wander through the area in which the owner, the Tennessee Valley Authority, allows no commercial development. Campers had to leave the area even for groceries and ice.

Program leaders Joel Land of the Home Mission Board and Larry Haslam of the Sunday School Board, left the campers with as much free time as possible.

Outdoors and away from home, people seemed to be more cheerful and enjoy each other's company more. As one camper said, "You can exist at home by keeping your distance — in a ten by ten trailer, you gotta get together."

Another, who brought relatives, said he understood for the first time what was meant by "relative humidity."

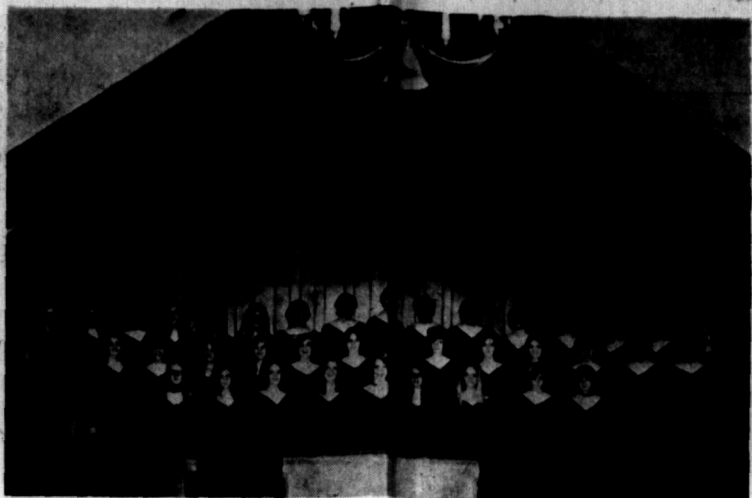
Campers agreed that C-O-M will continue to grow primarily from the fellowship angle and later from the evangelistic approach. Plans were formulated to hold statewide rallies.

Campers on Mission is now one year old. Already 5,000 families are committed to being missionaries while camping, and 49 states and five foreign countries are represented in the fellowship.

Although Baptist - originated, other denominations including United Methodists have indicated a desire to participate, or initiate a similar program. Many individuals from other denominations have already joined the camping force.

Land, assistant secretary in the Home Mission Board's department of special missions ministries, said, "Perhaps 16,000 have been added to the missionary force through Campers on Mission."

"Campground dynamics favor witnessing," continued Land, who directs (Continued on page 6)



"The Teen Choir," popular choral group at The Baptist Children's Village, prepares to sing as part of a worship service in Powell Chapel on the Village campus.

## Tradition At The Village

# Bible Reading, Prayer, Church Loyalty

Emphasis upon Bible reading, regular prayer habits and church loyalty has been a tradition at The Baptist Children's Village throughout the years of its service to dependent children. Early records of the agency's beginnings in Jackson, Mississippi in May of 1897 reflect the conviction of early leaders that a Baptist child care effort in Mississippi constituted an essential mission ministry of the church and thus dictated sound spiritual principles and good habits of practicing Christianity as an integral part of the Village's program of care and training for children. Many living adults, who recall life at the Jackson institution in the early 20th century, because they were part of that life as children, remember that church attendance, daily Bible reading and prayer, accompanied the preaching and practicing of the gospel as the central theme of the campus which was their home.

Current leaders at the Children's Village point out that while the needs, problems and challenges of boys and girls who must come to Mississippi Baptists in 1972 in search of substitute homes and families are different than those which confronted friends of children in 1897: the Village, its trustees, administration and staff still believe that Christ is the answer to every human problem, and that the gospel of grace can and does, through faith, fill every human need. Today's Village leaders further reaffirm their belief in and loyalty to timeless Christian principles which "make Christianity believable and meaningful for distressed children, and demonstrate the safety and security of the Christian home."

As The Baptist Children's Village observes its 75th or diamond anniversary in Jackson, the Village administration has again emphasized its policy of placing gospel tenets and practical Christian habits of living at the center of every activity, every program, every service and every ministry which the 1972 Village renders to neglected boys and girls and their distressed families.



Rev. Karl K. McGraw, administrative assistant and director of spiritual life at the Children's Village, prepares for a mid-week prayer service in his office.

Superintendent Paul N. Nunnery has recently stated, "Many Mississippians who were in a state of crisis, have had the experience of both praying with one of our Christian, social case workers at the point of the families' first contact with the Children's Village, and the recruiting with that same worker in prayer on a later date after the staff at the Village has not only cared for the children of the family through a difficult period, but actually assisted the adult family members in restoring the natural family circle and the natural home."

Although the staff at the child care agency maintains that the most effective moral and spiritual lessons are taught to children through example, through the various programs and activities which interpret Christianity to children and through the campus-wide atmosphere, they also concede the vital and helpful role of regular church attendance and good Bible reading and prayer habits in bringing Village children into a right relationship with God.

Rev. Karl K. McGraw, general administrative assistant on the Village staff, is responsible for church relationships of children and staff, the supervision and direction of all church - related activities, and all spiritual counseling. Mr. McGraw is an ordained Baptist minister, with experience in the pastorate, and a knowledgeable child care worker with more than 11 years experience at The Baptist Children's Village plus a year's prior experience at one of the

Thursday, June 8, 1972

BAPTIST RECORD PAGE 1



Leaders in the 1971 Religious Emphasis Week pose in Powell Chapel on the Village campus. Left to right: Rev. Karl K. McGraw, administrative assistant T. D. Rodgers, home life director, both of the Village staff; Miss Mississippi of 1971 (then Christine McClamroch) and Rev. Bill Duncan, pastor of First Church, Brandon.

Baptist homes for children in Kentucky. Spiritual counseling of both formal and an informal nature constitutes a significant part of Mr. McGraw's staff contribution.

The boys and girls on the Jackson campus each have Jackson church homes, currently attending First Baptist, Calvary, or Parkway churches for all regular Sunday services, including Sunday School and Training Union. Mid-week prayer services are conducted on Wednesday evenings each week in beautiful Powell Chapel on the Village campus under the direction of Rev. McGraw, frequently supported by the Music Department at the Village. Daily devotionals or "family altars" are observed in each of the "cottages" which constitute homes for the campus-based children. These periods of Bible reading and prayer are shared by houseparents and children together with the boys and girls assuming a major role in the conduct of the devotional periods.

In 1961, Religious Emphasis Week was instituted on the Jackson campus and has been observed in each succeeding year. According to Mr. McGraw, this special, week-long series of conferences and services is designed to give practical application to the principles of Christianity in the lives of the children under care, particularly in social and vocational areas, and to build and fortify Christian morals and character. During Religious Emphasis Week, seminars, discussion

(Continued on page 6)

(Continued on page 6)

(Continued on page 6)

# All India Prayer Fellowship Trains Evangelists, Prints Christian Literature

By Anne McWilliams

"All missionaries from other countries must leave India by the end of the year," explained P. N. Kurien of New Delhi. "The responsibility for the evangelization of my country will rest on the people of India themselves. That is why the training of evangelists is so important."

Mr. Kurien, president of the All India Prayer Fellowship, who is in the United States for three months, was in Jackson recently. The Fellowship is an organization which prints 1,000,000 pieces of Christian literature monthly, and which has set as a goal the training of 1500 pioneer evangelists for service in India.

This is Mr. Kurien's first visit to the States. When asked what he would like to see while here, he quickly answered, "The Lord's work is more important than sightseeing. The

Lord has called me to work in India and I must hasten to return there, for the task is urgent." The purpose of his work is the evangelization of India, and the purpose of his trip here was to share with the people in America information about the All India Prayer Fellowship, and the needs in India.

Mr. Kurien pointed out, "There are 600,000 villages in India, each with from 1,000 to 5,000 people, and 3,200 cities with more than 500,000 people in each. In at least 300,000 villages and cities, there is not even one Christian. Thousands of villages are unreachable except by pony cart, cycle, camel, or oxcart."

To take the gospel to these neglected villages — to train 1500 pioneer evangelists within a ten-year period to go to these areas where no evangelist has been before — is Mr. Kurien's aim and desire.

Pioneer evangelists in India must be willing to undergo suffering and sacrifice, for they will find oppression and persecution a part of their everyday lives. Some have been attacked and beaten. Once three men were lost, and the Prayer Fellowship assumed that they were killed by their persecutors.

In India, \$25 will pay an evangelist's living costs for a month, if he is single. If he has a family, \$40 or \$50 will suffice. The missionary evangelist and his family eat only one meal a day (thousands in India count themselves fortunate to have one meal a day) and own one suit of clothes. Mr. Kurien and others at the headquarters of All India Prayer Fellowship also own only one suit, and eat one meal a day, for they do not wish to have a standard of living higher than

they expect of the evangelists in the far villages. Ninety-two full-time evangelists of AIPF now minister in India, Nepal, Sikkim, Bhutan, and Afghanistan.

Mr. Kurien studied at Aligarh University at Kerala, India, where he almost completed work for the Ph.D. degree. While he was teaching at the university in 1957 he heard God's call to serve him. In the faith that God would show him what to do, he resigned his teaching position. Soon he was appointed minister of education for India, and moved to New Delhi, and there he saw a way that he could witness. On the street Communists were selling books by Lenin and Marx — as many as 300 books an hour — valued at \$10 and \$15 each but being sold for 15 cents. Customers were buying eagerly, for they were hungry for reading material. Mr. Kurien realized that the people would buy Christian literature and Bible portions just as quickly. Through literature he could witness to thousands. In 1961 he bought from the Bible Society of India one million Bibles and Bible portions and sold them at low prices. In 1966 he resigned from his government job and began full time work with the All India Prayer Fellowship which he had started in 1957. He trusted the Lord to provide all his needs, and to this day the Lord has not failed him.

To train the evangelists, India Bible Institute of the AIPF was started in December, 1969. The school is housed in a rented building in New Delhi. The first year three hundred applied, but facilities could be provided for only 15. There are 35 students at present. After a three-year program which calls for alternating periods of six months in the classroom and six months on the field, each student is appointed as pioneer missionary. A new campus with adequate accommodations is planned. Architectural plans were donated. Land has been bought for a new campus. Students, evangelists, other Christian laymen will donate the labor. To construct the buildings, \$85,000 is needed for materials only, to build a structure that will be worth about \$300,000.

The All India Prayer Fellowship now prints gospel tracts in 75 of the 100 languages of India and is working on translations in the other 25 languages and dialects. The main language is Hindi, but Mr. Kurien says that at least 30,000,000 in India read and speak English. (It costs \$250 to print 100,000 tracts.) Six thousand pastors, laymen, and evangelists in India are linked with AIPF as associate evangelists to receive and distribute the

tracts. Also, 165,000 men and women are taking Bible correspondence courses in three languages from AIPF.

Three hundred American pastors have visited with Mr. Kurien since he has been in New Delhi. Evangelists from other countries may still preach in India, at the invitation from local groups there.

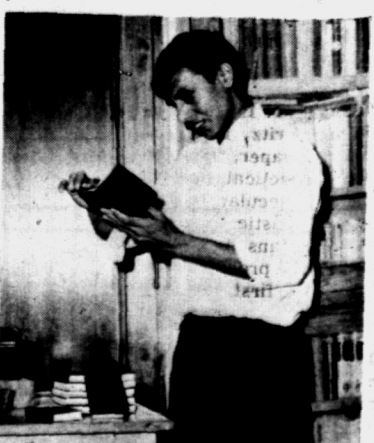
Some results of the work of the All India Prayer Fellowship?

Each year the evangelists, natives of India and visiting evangelists, hold about 75 evangelistic campaigns. In the most recent of these (Gene Williams of Texas, preacher), in Kerala, 36,000 attended each night for six nights. In a five-year period, there have been over 100,000 professions of faith through these evangelism campaigns. Through the ministry of tracts, there have been at least 165,000 professions of faith, according to Mr. Kurien, and through the ministry of 85,000 Soulwinners' New Testaments given by Cliff Brannon of Texas, there have been 45,000 professions of faith.

Converts from the campaigns band together and form churches. Thus, forty-five small churches have been organized through the ministry of AIPF. The members do not call themselves by any denominational name, but they study the Bible, have a simple faith, are baptized by immersion.



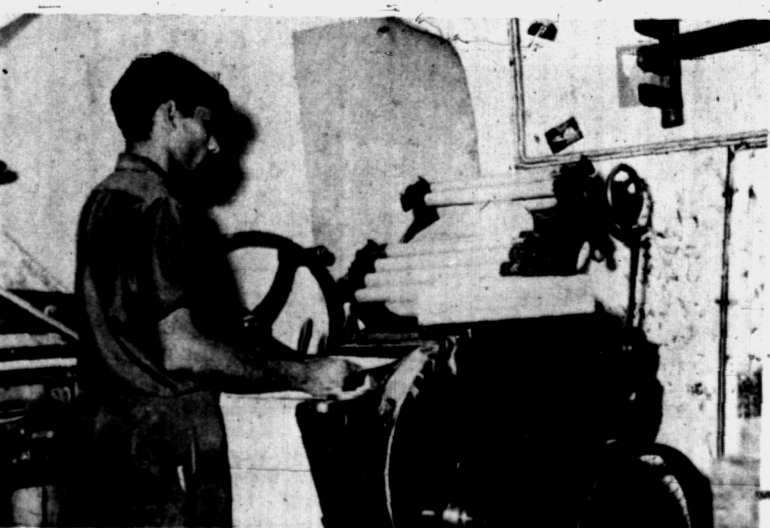
Mr. and Mrs. P. N. Kurien of New Delhi, India, have four children, two boys, two girls.



An Indian student, above, reads from a Bible: The people of India are eager for reading materials (see accompanying article).



The above group are the latest graduates of the India Bible Institute, New Delhi.



The All India Prayer Fellowship prints gospel tracts in 75 languages.

## "Hold My Hand"

A hospital room of a dying man would not be considered a good classroom by most, yet I learned one of the most important lessons of my life in such a room. The teacher was a 75-year-old man who knew that the ebb of life had already begun its decline into eternity. When his pain was not too great, when his mind was clear, when he was conscious, his throat would thicken, his jaws would fill and you knew he was about to speak. His voice exploded much as air does when the piston hits the bottom of a hand pump. He exclaimed, "Hold my hand!" What a simple request. What a beautiful sight to see his wife of over 50 years reach over and hold his hand.

I was filled with the glory of this moment until I was shattered by self. My community were encompassed, none woe, marital strife, emotional pressed down, and mutilated by economic woes, marital strife, emotional devastation, and other clouds of the day and who were crying, when they were able, "Hold my hand," and I had never heard them.—Brantley H. Parsley, Campbellsville College, Campbellsville, Ky.



## Bible Adventures Illustrated

Bible Adventures Illustrated

WHEN THE HEAVENS AND EARTH WERE COMPLETED, GOD BLESSED THE SEVENTH DAY AND DECLARED IT HOLY BECAUSE IT WAS THE DAY WHEN HE CEASED HIS WORK OF CREATION.



WHEN GOD PLANTED A GARDEN IN EDEN, TO THE EAST, AND PLACED IN THE GARDEN THE MAN HE HAD FORMED.

AT THE CENTER OF THE GARDEN GOD PLACED THE TREE OF LIFE, GIVING KNOWLEDGE OF GOOD AND EVIL.



THE LORD GOD GAVE MAN THIS WARNING: "YOU MAY EAT ANY FRUIT IN THE GARDEN EXCEPT FRUIT FROM THE TREE OF CONSCIENCE. IF YOU EAT THIS FRUIT, YOU WILL BE DOOMED TO DIE."



## Mississippi Newsbriefs

## Just For The Record

## McDowell Road Homecoming

McDowell Road Church, Jackson, is planning Homecoming Day on June 18, with special emphasis in both services, dinner on the grounds, and a special music program in the afternoon. This day also celebrates the 18th birthday of the church. All friends and former members are invited.

## Spring Hill Homecoming

Spring Hill Church, Washington Association, announces Homecoming Day the third Sunday in June, June 18. Lunch will be served at the church followed by a memorial service at the cemetery and then singing at the church. Rev. Ben H. Davis is pastor.

## Endville Plans Fund Raising Day June 11

Endville Church, Pontotoc County, is undertaking a building program to provide complete new facilities for the church. A fund raising day, set for June 11, will include morning worship service, picnic lunch at the church, afternoon singing, and the special offering. Friends of the church are invited to participate. The goal is \$30,000.

## Union Homecoming

Union Church, Lincoln County, will observe Homecoming Day on June 11. The pastor, Rev. Philip Lott, will deliver the morning message. Lunch will be served at the noon hour. An afternoon program of old-fashioned singing is planned. "Former pastors and members are especially invited," stated Mrs. D. L. Hilton, chairman of the Publicity Committee.

## Reunion At Shiloh

The annual Douglas family reunion will be held at Shiloh Church, near Sontag, on Sunday June 11, 1972 beginning at 11:00 a.m. The descendants of John Douglas, a 13-year-old Revolutionary War drummer boy, meet annually at the Shiloh Church, where John's son, Elisha Douglas, was pastor from 1850 to 1880, and his son, Elijah, was pastor from 1880 to 1889. Dr. Mack R. Douglas, Executive Director of Baptist Village Retirement Center, Pompano Beach, Florida, and President of the Douglas Clan, announces the program, which will include the morning service, with the Shiloh members, dinner at noon, and an afternoon program of inspiration and dedication. (Take Interstate 55 to Crystal Springs, South on State Road 27 to Wanilla, then County Road West 5 miles to church.)

## Savell Enters Evangelism

At a recent meeting of the Executive Committee of the Jackson County Baptist Association a motion was passed to take recognition that Rev. Glen Savell (pictured) has resigned as pastor of the Eastlawn Church of Pascagoula to return to the full-time evangelistic ministry.

It was the unanimous action of the committee to commend Mr. Savell as a man called of God to this special ministry and to put on record their endorsement of him as a preacher of the gospel sound in doctrine, fervent in spirit, and dedicated to winning souls.

Mr. Savell has served churches as pastor in Florida and Alabama, as well as at Eastlawn, Pascagoula, where he will conclude his pastoral duties on July 20.

Churches desiring to contact him for evangelistic meetings can reach him at the following address: Rev. Glen Savell, 4711 Navajo Drive, Pascagoula, Mississippi 39567, (Phone: 601-769-6801).

## Grandview Homecoming

Grandview Church will observe homecoming June 12. Sunday school and worship service will be at regular hour followed by dinner on the grounds and an afternoon of singing by the "New Life Singers."

Chaplain Gordon Shamburger, chaplain at Baptist Hospital and former pastor of this church from its early years, will be guest speaker. All members and former members are invited. Rev. O. E. Herrington is pastor.

## Mountain Creek Homecoming Offering To Help Buy New Roof

Mt. Creek Church, Rankin County, Route 3, Florence will observe annual Homecoming June 11. The morning services will include Sunday School at 10 and morning worship at 10:45 with music to be rendered by the Mt. Creek Church Choir from 11:30 a.m. until lunch which will be served from 12 noon until 1 p.m. Rev. Vance H. Dyess, pastor, will bring the morning message.

There will be a time of singpiration in the afternoon. Several groups of singers will render special music, along with groups within the church. All former pastors and other friends are invited. All the offerings received that day will go toward a new roof and for painting the woodwork on the church and upkeep of the cemetery.



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SUMMER SESSION, MAY 22 - JUNE 16

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## Organists Plan New Placement Service

DALLAS (BP)—A placement service for church organists will be operated during the 1972 national convention of the American Guild of Organists at the Fairmont Hotel here. Counselors will answer questions and arrange interviews between churches and applicants, according to Wesley Coffman, chairman of the music department at Dallas Baptist College.

Coffman, director of placement for the American Guild of Organists, said the group is composed mostly of church musicians, including a large number of Southern Baptists.

## 101 Families - - -

(Continued From Page 5)

resort missions work. "A family spirit, much like the hornblowing of early Volkswagen owners, prevails. Strangers belong to each other; suffering together the skunks, mosquitos and screaming frogs. But these are seldom negative experiences for campers. They're all part of the outdoor mystique that makes friends of strangers, and starts conversations humming from one end of the camp to the other," he said.

The C-O-M insignia shows up everywhere — on bumbers, camp windows and luggage. The blue and orange symbol has served as a conversation piece for many.

Mrs. Marvin Pelfrey of Anchorage, Alaska, placed the C-O-M sticker on her luggage to speed up identification in crowded airports. She found that it led to conversation.

"In the lobby of Chicago's O'Hare Airport," Mrs. Pelfrey said, "a young distressed mother approached me and said, 'In days gone by the symbol of the fish was left by Christians in the sand. Is this what your symbol means?' I quickly told her it was. Our conversation continued and in those brief moments between flights I had the opportunity to share with her what Jesus Christ had done for me."

This summer, the second for C-O-M, camping caravans from churches and associations throughout the nation are planned. Members of these camping caravans will spend one or two weeks helping home missionaries in projects (similar to those conducted by student summer missionaries and youth choir groups) through short-term appointment as Christian Service Corps volunteers.

New experiences in the camping setting are many — the fresh air, abundance of woodland creatures, birds singing early in the morning. But one of the most rewarding experiences, according to Land, is the "opportunity which develops to share one's experience with Christ and his answers to life's questions when differences in geographic, economic and vocational backgrounds are eliminated."

(Mississippians attending the meet were Mr. and Mrs. G. C. Stubblefield of Jackson. They will spend the summer ministering to churches in Montana. — Editor.)

## Bible Reading - - -

(Continued from page 5)

groups and workshops for boys and girls of all ages are conducted on various practical subjects within the theme of the week during the day hours, and each day is culminated by an evening service of inspirational worship in Powell Chapel. Numerous Mississippi Baptist pastors and leaders have participated in these weeks of emphasis at the Village during the past 11 years.

While boys and girls of various religious persuasion and backgrounds are accepted for care at the Children's Village, all children under care are required to regular attend Jackson Baptist churches serving as church homes for the large Village family. Records at the child care agency reveal that an average of 55 different boys and girls have accepted Christ and united with a Baptist church while under Village care during each of the past 12 years of Village history.

Frequent announcements by The Baptist Children's Village declare that the current administration and staff feel that the agency has no excuse for existence apart from its relationship to the church and its role as a mission field of the church. It would appear that 75 years of history has made little difference in the attitude of The Baptist Children's Village toward spiritual matters or in its campus practices which relate to Bible reading, prayer and church attendance.

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## Names In The News

Dr. and Mrs. J. Glenn Morris, missionaries who have completed furlough, were scheduled to arrive May 22 in Thailand (address: Box 832, Bangkok, Thailand). She is the former Polly Love of Hattiesburg, Miss.

Dr. Paul Lowell Smith, pastor of Ethel Church, Attala County, wrote a dissertation on the subject, "The Problem of Baptism in Corinthians," as one of the requirements for the Doctor of Theology degree he received May 11 at New Orleans Seminary. The dissertation presented the thesis that the Corinthian Church misunderstood Paul's concept of baptism because of the initiation rites in their pagan background and that Paul attempted to correct their baptismal misunderstanding. For Dr. Smith, the degree represents the culmination of 25 years of formal education, including previous college and seminary degrees, the successful completion of eight semester-long seminars, and language proficiency in Greek, Hebrew, Latin, and German.

Dr. Jonathan H. Waddell, son of Mrs. Annie Waddell of Crystal Springs, and his wife, the former Donna Jean Grice of New Orleans, now live in Williamsburg, Ky., where he is director of vocational counseling and assistant professor of psychology at Cumberland College, a Kentucky Baptist college. He last month received a doctoral degree from New Orleans Seminary.

J. B. Fry of 2357 26th Street, Pascagoula, has joined the staff of Griffin Street Church, Pascagoula, Mr. Fry, retired from the United States Air Force, is married to the former Zodeen Jane Saylor.

They have three children, Jacob, Shelly, and Carol. Mr. Fry goes to the church as director of Maintenance, and as assistant to the pastor. He began his duties May 15.

Victor Lamar (Vic) Bowman pictured, was recently licensed to the gospel ministry by Concord Church, Rankin County.

The son of Mr. and Mrs. Hubert Lamar Bowman, he graduated from Pelahatchie Attendance Center in May of 1970 and is now a second semester sophomore at Mississippi College. Available for supply preaching, he may be contacted at Route 2, Pelahatchie (phone 546-4534). Rev. Charles E. Smothers is the Concord pastor.



Ron A. Stewart of Jackson, formerly of Gulfport and Wiggins, looks over a program with Dr. William W. Stevens, Chairman of the Division of Religion at Mississippi College. Mr. Stewart is the third student and first Baptist to receive the M. A. degree in Religion from the college. Two prior recipients were other denominations. — (M. C. Photo)

William Carey College's new president of the Ministerial Association for 1972-73, Nathan Blackwell, left, is congratulated by the out-going president, Elmer Vollman. Dr. Don Stewart, center, chairman of the Carey department of religion and philosophy, looks on. Blackwell, a ministerial student from Abbeville, South Carolina, is majoring in psychology and religion. Vollman is from Brooklyn, Mississippi. The William Carey College Ministerial Association is one of the most active organizations on campus. Dr. Stewart is sponsor.

David W. Rogers, student at Miss. State University, has resigned as director of music at

Wess Chapel Church, Louisville. He has returned to the home of his parents at Nesbit for the summer months. Mr. Rogers is the son of Rev. and Mrs. H. S. Rogers, pastor of Nesbit Church. During the time that he spent with Wess Chapel, David became interested in working with children and young people. He developed considerable skill as an amateur magician and provided entertainment for them along devotional lines. He is available for work closer to his home at Nesbit.

Morris C. Dunn, pictured, is the new minister of music at Eastside Church, Magee. A licensed minister, Mr. Dunn previously served First Church, Collins as interim minister of music. He graduated from high school in Vicksburg and attended William Carey College. He is married to the former Ivadell Perry of Houma, La. Rev. L. C. Newell, Jr. is pastor at Eastside.

Officers of the BMC Ministerial Alliance for the 1972-73 session—First row, seated left to right, Lowell Johnson of Wheeler, vice-president; Larry Garner of Corinth, president; and Franky Smith of Sallito, secretary-treasurer. Second row, standing left to right: Charlie Cooper of Hickory Flatt, music director; Jack Bennett of Chalybeate, pastor of Whittentown Church, Tippah County, BSU representative; and Philip Caples of Vardaman, athletic director. Dr. James L. Travis, Professor of Bible, is the advisor and sponsor of the group.



## First Graduate Degrees In Music

A highlight of the 1972 William Carey College commencement service on May 27 was the awarding of the first four graduate degrees in the history of the institution. Earning masters degrees in music from the Carey School of Music were, from left, Donald Eugene Winters, Hattiesburg; Clark Adams, Newton, currently on the music faculty at Clarke College; Patti McCarty, Magee; and Ronnie M. Parker, Pass Christian.







## Devotional

## Contrary Winds

By Dr. Sarah Rouse, Chairman, Division of Humanities, MC  
Mark 6:48-51:

And when he saw them toiling in rowing; for the WIND WAS CONTRARY unto them: and about the fourth watch of the night he cometh unto them, walking upon the sea, and would have passed by them. But when they saw him walking about the sea, they supposed it had been a spirit, and cried out: For they all saw him and were troubled. And immediately he talked with them, and saith unto them, Be of good cheer: it is I; be not afraid. And he went up unto them into the ship; and the winds ceased: and they were sore amazed in themselves beyond measure and wondered.

After Jesus fed the five thousand by multiplying the loaves and fishes, a mass movement was started to crown him king and make him a dispenser of bread. He charged his disciples to cross the lake to the other side. He dispersed the multitude and went up into a mountain to pray. A storm arose and the disciples were caught by CONTRARY WINDS and belabored to hold their course—all the while making no headway. It was then that Jesus came to them walking on the water.

Every Christian loves this picture out of the life of Jesus and his disciples. It is filled with certain aspects of human nature which form the background against which the concern of Jesus for mankind is vividly portrayed. He loves us and cares when we are tossed about by the many CONTRARY WINDS of life which blow about us and, in too many

cases, turn us away from our true course and deter our spiritual progress—both as growing and producing Christians.

The laborious effort of the disciples to row their boat against the wind had given small returns. They were greatly discouraged. Though the fury of the wind blew upon their faces, they continued to row; it was then that Jesus came to them. He had been watching and was aware of their plight. Yet he tarried. Did he not care? Yes, that is why he tarried. The disciples needed the struggle to assist in their maturing. Life is not all of calms—it has its storms as well. Withstanding the CONTRARY WINDS of the storms of life helps one to grow strong mentally, morally, and spiritually.

Jesus came to the disciples on board the ship and took command as he said, "Be not afraid, it is I." And with his "It is I," their fears disappeared; the winds ceased, and immediately after Jesus joined them they were at their destination. Here Jesus proved himself to be master of the forces of nature as well as master of human emotions; this is certainly no less true today.

Do the CONTRARY WINDS of selfishness, doubts, fear, false doctrines, hypocrisy, and disappointments beat upon us until we lose heart and are wrecked by the gales? It was at the point in the journey of the disciples when the wind was the fiercest and they cried unto him—yet continued to row—that Jesus came to them. He will do the same for us if we ask him and remain steadfast in our commitment to him.

Though it may seem at times that we are making little headway, and small returns toward our higher hopes, Jesus is aware of our predicament and is ready to help. Let us call upon him in faith which is accompanied by our willingness to obey his commands. He is ready and willing to come to our assistance, as we face the CONTRARY WINDS of life, and calm our fears and dispel our doubts with his "It is I, be not afraid."

## Baptist Layman Gives \$1 Million To Hospital

DALLAS (BP)—A Baptist layman has donated \$1 million to Baylor University Medical Center here to establish a center for continuing education in a wide range of medical and paramedical fields.

A. Webb Roberts, a land developer and bank organizer, made the gift during the annual spring meeting of the trustees of the Texas Baptist Foundation.

The endowment gift will finance the A. Webb Roberts Center for Continuing Education in the health sciences, according to W. Dewey Presley, chairman of Baylor's Dallas board.

## The Teacher's Faith

By W. Howard Bramlette

Waldo Beach of Duke University once said, concerning teachers and their beliefs, "Underneath solemn gowns of academic objectivity, the slaps of faith are always showing." The faith of a professor is important, for it is observed.

A view of this truth has just been given by Nicholas H. Charney, a new chairman of the Board of Saturday Review.

First words leave an everlasting imprint. I remember going to the first meeting of a philosophy of science class at MIT that was being taught by . . . Abner Shimoy. On that first day, Shimoy gave us this preface for the course. "I'm going to do my best to introduce you as objectively and dispassionately as I can to the foundations of science," he said, "but I am human. I'll do my best to filter out my own prejudices, but they will penetrate nevertheless—often without my awareness. Therefore, before we get into the course itself, let me lay all my biases on the table. Knowing them, you can protect the integrity of your own ideas."

This honest confession calls to mind a fact which colleagues, and their parents, often forget—a teacher's biases and prejudices are important.

And it is valuable to know if he is prejudiced in favor of the Christian faith and life, or not.

An exhaustive study made by the Danforth Commission discovers:

• Faculty notions about religion are probably the most important single factor in determining what the religious impact of an institution on its students will be.

The Education Commission, SBC, finds these recognitions of professorial worth, salutary. It knows, of course, that not all Christian teachers are in seminaries or Baptist colleges and schools; and it is grateful for all of them, wherever they are, and for their distinctive witness.

It thinks our seminaries are the best in the land. It is glad that 33 1/2 percent of those pastors who don't go to a seminary, do go to a college (Baptist colleges, usually, where they get the benefit of training under great Christian teachers).

The Education Commission notes that whereas the majority of Baptist college students are not in Baptist colleges, from the ones who are come about 70 percent of Southern Baptist pastors.

The graduates of all those institutions are not destined to an identical vocational end, of course. They go everywhere, geographically, and they do everything, vocationally.

## Discuss Support For Colleges

Two Baptist college presidents—Dr. Ralph Noonkester, left, president of William Carey College and Dr. Lewis Nobles, right, president of Mississippi College, go over with Tom Hederman, the latest reports on support to private, church-related colleges in the state. Hederman is chairman of the board of trustees of Mississippi College and a member of the board of the Mississippi Foundation of Independent Colleges which met on the campus of Belhaven College. (Belhaven Photo)

## In Gilfoy Unit

## Baptist Hospital Doubles Capacity For Intermediate Care

Mississippi Baptist Hospital is doubling its capacity for intermediate care in its Gilfoy Unit, according to administrator Paul J. Pryor.

The number of rooms in the annex devoted to that purpose will be increased from 23 to 46, he said, with the other 50 rooms used for ambulatory patients.

"This adds a new dimension of flexibility to the total hospital capacity and makes more rooms in the main hospital available for acute patient care," said Pryor.

The new arrangement puts ambulatory patients on the top two floors of the Gilfoy Progressive Care Unit, with intermediate patients on the first and second floors.

Mrs. Shirley Clemons, assistant supervisor of Nursing Services, said intermediate care refers to those who are not acute patients but who are not as active as ambulatory patients.

"This would include post-operative patients not yet able to go home," she said. "It would include patients requiring injections for pain or those needing intra-venous feedings. These patients may prefer to have their meals in their rooms, in contrast to the ambulatory patients, who prefer

to eat in the cafeteria of the Progressive Care Unit."

Pryor pointed out that the first and second floors are nearer the nursing station and the cafeteria, making

## Revival Dates

Calvary Church, Louisville; June 18-25; Rev. James Fancher, Jackson, evangelist; Rev. Charles Davis, pastor, East Louisville Church, singer, services 7 a. m. and 7:30 p. m.; Rev. W. C. Breland, pastor.

Calvary, Meridian; June 11-18; Evangelist Eddie Martin, pictured; services night only 7:30 p. m.; music directed by Rev. Arlis Nichols, minister of music at Calvary; Eddie Martin is bringing with him, a soloist, and a personal soul winner. Rev. W. Otis Seal, pastor.

Freem Church (Leake); June 11-16; services at 10:30 a. m. and 7:30 p. m. Monday through Friday; 11:00 a. m. and 8:00 p. m. Sunday; Dr. Harold Bryson, pastor of First, Carthage, evangelist; Dick Whinnery, song leader; Rev. Jerry Bishop, pastor.

DeKalb Church; June 11-16; Rev. J. Ray Grissett, pastor of First Church, Philadelphia, evangelist; Rev. George Johnson of Tupelo, song leader; Rev. Ken Anderson, pastor; services at 7 a. m. and 7:30 p. m.

## James Merritt Has Heart Attack

ATLANTA (BP)—James White Merritt, for 25 years the executive secretary-treasurer of the Georgia Baptist Convention, suffered a severe heart attack on May 30. He was placed in the intensive care unit at Gainesville General Hospital, Gainesville, Ga.

He was recording secretary of the Southern Baptist Convention from 1955 through 1964.

## Children's Consultant Named At BSSB

NASHVILLE (BP)—Al Brewer, minister of education at First Baptist Church, Marietta, Ga., for the past four years, has been named consultant in children's work for the Sunday School department of the Southern Baptist Sunday School Board.

## Brush Arbor Revival Planned At Blue Mountain

Anticipation continues to build as preparations increase for an Old-Fashioned Brush Arbor Revival, to be held west of Blue Mountain, just off Highway 2, June 11-16. Featured will be some of the finest of "country" preaching. Among those preaching will be Dr. James L. Travis, and Rev. J. L. Pipkin, both of Blue Mountain, Rev. Eugene Barnett of Walnut, Dr. Robert Hamblin of Tupelo, and Rev. T. E. Kenaum of Ripley. Each preacher will bring with him the talent for at least three musical presentations, and also a layman who will give his personal testimony.

The congregational singing will be led by Dr. Stan Richison, and Dr. M. Douglas Clark will preside at the services, which will begin each evening at 7:30 p. m.

This is a community effort and not the project of a single denomination. No offering will be taken because costs will be underwritten by committed laymen, ahead of time. Everyone involved is giving his time and services, including those on the program and those constructing the arbor and its arrangements.

The actual site of the arbor is on Hell Creek Road, at the west end of the Claude Elder place.

## Harmony Attains Distinguished Recognition

Harmony Baptist Church, Winston Association, is one of three churches to date which have attained Distinguished Recognition in the use of the Church Training Achievement Guide. Director J. D. Gregory chose to include in a picture requested by the Church Training Department, participants from his church in the Bible Explorer's Drill and Youth Bible Drill this year.

Pictured above on the front row are Glenn Jones, Sara Jo Goodin, Renee Parkes, Nancy Bateman, Melissa Williamson, and Joe Palmer. Back row: J. D. Gregory, Church Training Director; Mrs. Delle Lovorn, Youth Bible Drill Leader; Mrs. Frances Gregory, Bible Explorer's Drill Leader; and Pastor Tommy Jones.

This is the fourth consecutive year that Harmony Church has qualified on at least one level of achievement in Church Training.

## Deacon Conferences Planned For Assemblies

NASHVILLE — Special conferences for deacons have been scheduled during church administration weeks at both Glorieta (N. M.) and Ridgecrest (N. C.) Baptist Assemblies this year.

The conferences, designed to help deacons understand their work in the church and to assist them in performing their ministry as servants in the church and community, will be June 15-21 at Ridgecrest and July 27 - August 2 at Glorieta.

Conference subjects include the work of the deacon; pastor-deacon relationships; deacons ministering to families; the deacon in proclamation; building and maintaining fellowship; deacon involvement in the community; deacon organization, planning and resources; how to relate to people; and the deacon as a caring person.

For reservations, write to REGISTRAR, Glorieta Baptist Assembly, Glorieta, New Mexico or Ridgecrest Baptist Assembly, Ridgecrest, North Carolina.

## Off The Record

## The Riddle

Three men were arguing over which profession was the oldest.

Said the surgeon: "The Bible says of Adam, I guess that makes mine the oldest profession."

"Not at all," said the engineer. "In six days the earth was created out of chaos — and that was an engineer's job."

Said the politician: "Yes, but who created the chaos?" — Northern Connecticut Bazaar

## It's Safer

"Tell me, Mr. Smith," said the marriage counselor, after several sessions, "did you wake up grouchy this morning?"

"No," said Mr. Smith, "I let her sleep."

## In Living Color

A grandmother had her grandchild out in a baby carriage in Central Park one day, and a friend came along and looked into the carriage and said, "That's a beautiful grandchild you have there."

The grandmother replied, "That's nothing. You should see his picture."



## Millions View Church Film

An exciting true story has been made into the 55-minute film, "LIKE A MIGHTY ARMY" by Gospel Films, Inc. of Muskegon, Michigan. Starring in the role of Dr. Kennedy is Chris Robinson, TV actor of "Twelve O'Clock High." "Like A Mighty Army" details the Lay Evangelism program which brought about not only phenomenal growth of The Coral Ridge Presbyterian Church, Fort Lauderdale, Fla., but a world-wide "evangelism explosion." During the less-than-18 months since it was released, "Like A Mighty Army" has been shown throughout the world to audiences totalling millions. At the Coral Ridge Church, left to right, above, are Dr. D. James Kennedy, Mrs. Kennedy, Mrs. Chris Robinson, and Chris Robinson. People in background are waiting in line to attend one of the three Sunday morning services at Coral Ridge.



## Mississippi State BSU Executive Council

Elected BSU leadership for the 1972-73 session at MSU are: Front row, l to r, Margaret Edge, publicity director; Carolyn Clark, vespers director; Karen Mitchell, fine arts director; Susan Webb, social director; Georgia Linskey, secretary; Virginia Ritter, music coordinator; June Cooper, associate director. Second row, l to r, Jerry Merriman, director; James Sprayberry, missions director; Jimmy Ross, campus relations director; Wayne Fults, enlistment director; David Jones, vice-president; Pat Presley, president; Woody Ratcliffe, church coordinator; Ken Cooley, Student Center director; Dr. Clyde Singletary, faculty advisor.



## Calvary, Pricedale Burns Note

Calvary Church, Pricedale, recently had a special noteburning service celebrating paying off of the indebtedness of the church a year early. Those taking part in the service pictured above are: F. E. McKinley, past chairman of finance committee; Boyd Reeves, chairman of deacons; Hewitt Wilkinson and Harold Price, building committee members; C. D. Rayborn, church treasurer; Fred Booker, one of the organizers of the church; and Rev. John Hamilton, pastor. Services were followed by dinner on the grounds and an afternoon service.